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THE UNIVERSITY OF ALBERTA

UTOPIAN PROSPECTS OF CRITICAL SOCIAL STUDIES  
IN THE LATE TWENTIETH CENTURY

STATE

BY



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# TABLE OF CONTENTS

## PART III

### RECONSIDERING SOCIAL STUDIES

#### AS HUMAN PRACTICE

CHAPTER	Page
7 THE NOTION OF PARTICIPANT ENLIGHTENMENT.....	453
WHAT SHOULD WE DO ABOUT HARVARD SCHOOL PUBLIC ISSUES PROGRAMS AND RECONSTRUCTION.....	474
8 NORMS OF CRITICAL PRACTICAL INQUIRY IN THE SOCIAL STUDIES.....	480
WHAT PRECEDENTS ARE THERE IN THE FIELD OF SOCIAL EDUCATION THAT ARE MORE CONSONANT WITH THE PRINCIPLE OF A CRITICAL-PRACTICAL SOCIAL STUDIES?.....	480
Where Do We Go From Here?.....	492
9 HOW DO WE GET STARTED PRACTICALLY? CASE STUDIES AND SCHOOL SITUATION IN CANADA?.....	498
How Do We Get Started Practically?.....	498
CASE STUDIES AND SCHOOL SITUATIONS IN CANADA.....	504
Interviews With Bill.....	512
Interviews With Rob.....	517
Interviews With Marc.....	534
Interviews With Mike.....	530



CHAPTER	Page
10 FOR THE SOCIAL STUDIES AND CANADA.....	546
REGION.....	564
CULTURE.....	571
INDIVIDUAL.....	580
BIBLIOGRAPHY.....	593
APPENDICES.....	614



PART III

RECONSIDERING SOCIAL STUDIES AS  
HUMAN PRACTICE



Finale.- The only philosophy which can be responsibly practised in face of despair is the attempt to contemplate all things as they would present themselves from the standpoint of redemption. Knowledge has no light but that shed on the world by redemption: all else is reconstruction, mere technique. Perspectives must be fashioned that displace and estrange the world, reveal it to be, with its rifts and crevices, as indigent and distorted as it will appear one day in the messianic light. To gain such perspectives without velleity or violence, entirely from felt contact with its objects - this alone is the task of thought. It is the simplest of all things, because the situation calls imperatively for such knowledge, indeed because consummate negativity, once squarely faced, delineates the mirror-image of its opposite. But it is also the utterly impossible thing, because it presupposes a standpoint removed, even though by a hair's breadth, from the scope of existence, whereas we well know that any possible knowledge must not only be first wrested from what is, if it shall hold good, but is also marked, for this very reason, by the same distortion and indigence which it seeks to escape. The more passionately thought denies its conditionality for the sake of the unconditional, the more unconsciously, and so calamitously, it is delivered up to the world. Even its own impossibility it must at last comprehend for the sake of the possible. But beside the demand thus placed on thought, the question of the reality or unreality of redemption itself hardly matters.

(Adorno, 1974, p. 247)



## CHAPTER 7

### THE NOTION OF PARTICIPANT ENLIGHTENMENT

It may be useful to glance at some of the first level implications of the emancipatory interest of critical reflective inquiry for curriculum planning and evaluation in reformist social studies teaching. A liberal conception of curriculum definition, by Stenhouse, may provide an unwitting lead for developers and evaluators motivated by a critical social studies interest:

A curriculum is an attempt to communicate the essential principles and features of any educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice.

(Stenhouse, 1975, p. 4)

Although we may impart broader significance to the terms critical and practical because of the assumptions of the earlier discussion, it is felt that the preceding quotation logically implies the use of a conception of pedagogy in which development is unified with evaluation. It is suggested that these two basic activities, typically associated with aspects of program administration, should be seen inseparably in continual mediation, and under the control of the students and teachers affected by formal program intents. Essentially, the important task for the future that awaits critical analysis of the curriculum is the specification of a set of properties, following these propositions, which



will serve as the analogue to a critical model of educational development and evaluation for social studies teaching.

The fostering of a critical interest in social studies education curriculum planning and analysis can begin to establish the connections with the everyday social world of student concerns, issues, and queries which hitherto have not been broached as valid program content. The problematizing of the everyday world, as a means towards a critical citizenship, can lead to the development in students of 'critical social learning skills'. This represents a broadening and deepening of a typically narrow technical notion of pedagogy (based on theories of cognitive psychology), by students collaborating on stand-taking, and through resolution and engagement with remote global issues or, community political developments at 'home'.

A critical model of social education curriculum would conceivably orient students to deal with or understand and overcome constraining forces in the school environment and the world of adolescence. Such a critical model of social studies practice incorporates an illuminative knowledge dimension at the same time as it accomplishes an evaluative function. This occurs to the degree that students are able to overcome or alter undesirable social relationships in their cultural milieu.

Forms of knowledge, generated by a synthetic critical interest, do not direct the student to anomic, tyrannical behaviour, or as Newmann puts it, for purposes of status-quo



entrenchment. Due to its status as a theory of knowledge and of society it implies a particular and 'authentic' normative commitment to renewed social forms. For this reason, discourse within an emancipatory knowledge code (see appendix 1) presupposes a transformation of socially redundant structures confronting a community.

On the basis of this perspective, students confront more meaningfully and practically the competing claims of diverse ideologies found in any complex social system. In this sense a 'critical social studies' could mean, albeit prematurely, literacy with action (see Calfee and Drum, 1978). It may mean unearthing or realigning the basic meaning and action implications of competing value complexes of a society. This would be opposed to a mere social arithmetic of the determinate conditions of social phenomena usually listed as topics of study in conventional curriculum guides.

It is often found that in the so-called controversial issues programs or the social problem orientation (Muessig, 1975) that teaching and learning is reduced to identification and descriptive analysis of topics of great public and global concern. The social arithmetic, in question, will often involve an interdisciplinary survey of the context, history and portents of teacher-based or course of study-determined problems. One variant or another of a scientistic-based social inquiry model is the typical, but essential, pedagogical framework for classroom practices (see Muessig, 1975; Massialis and Cox, 1966; Raths, et. als, 1966; Fenton, 1967; Oliver-Shaver, 1966).



Palpably absent is the embodied sense of application or visible political outcome such as community projects, school or neighborhood-based protests, petitions or voluntary participation.

The sense of 'critical social studies' I hold here implicates a form of pedagogy that goes beyond the phases of description and understanding of social problems. We have seen, through the earlier analyses of program documents and statements, the presence of kinds of rhetorical discourse in social studies design that are often spurious, misleading and overextended in the types of practical and ideological claims they can make securely. Good and telling examples of this problem are the unclarified conceptual and practical differences associated with the use of critical thinking. Two statements allegedly addressing the same problem tradition in social studies teaching can be found to have polar connotations regarding curriculum planning, classroom practice and human learning patterns. Morse and McCune (1971) have developed a handbook sponsored by the professional association which provides teachers with resource items for testing study skills and critical thinking. Their monograph includes test items for central issue identification, reading graphs, drawing inferences and other elements almost exclusively concentrating on intellectual-cognitive operations. Berlak (in Shaver, 1977a) in a bulletin also sponsored by the national council offer an alternative conception of critical thinking that is inclusive of developing reliable intellectual skills. Their conception, with a well worn social and philosophical tradition behind it, supplants the essentially psychological



orientation of the 1971 N.C.S.S. bulletin, with an extended notion of critical thinking that incorporates social and practical criticism of biographies, intellectual traditions and the body politic. Whereas the cardinal sign for critical thought for Morse and McCune (1971) is the ability to think logically and consistently, in itself, Berlak and Shaver suggest that critical thought must involve not only logical process but a critically-reflective awareness of one's traditions, self-formations and normative thrusts to the future.

Both positions receive quasi-official sanction from the professional body yet the historical and ideological confusion arising from the lack of stipulative definition for these terms remains unacknowledged and unclarified. Often what results is a naïve, rhetorical posturing of flamboyant 'buzz words' reminiscent of the crisis of meaning in curricular theory. Here, the prevailing belief is that if stock phrases borrowed from alien disciplines are used frequently enough, the latent practices that are implicated will merely materialize in the formerly musty crucibles of program development or evaluation.

In social studies, too, practitioners have an obligation to acknowledge their historical indebtedness to traditions of psychology, sociology and philosophy that often spawn the constructs used in different approaches to social education. In time, this acknowledgement means a recognition of the earlier human practices that grounded these conceptions and with that a common thrust to restructure their own inquiry, teaching and development relationships along lines less politically and ideologically quiescent.



Fortunately, for social studies educators there are marginal groups engaged in the cultural and historical archeology required to address structurally the questions of citizenship education. A particular point of disarray in the field concerns our unclarified assumptions regarding the curricular role of social studies in citizenship. For my task, in this paper, there is some warrant to Shaver's comments pertinent as they are to the sycophany I sense in social education:

There is little evidence to indicate that the schools' citizenship education efforts have affected generally the quantity or quality of adult citizen participation, and social studies programs and school environments often appear to be inconsistent with the demands of "adult citizenship".

(Shaver, 1977, p. 44)

Foshay and Burton (1976) in a seminal statement of this crisis are not unkind in displaying the mottled, confused career of citizenship as a central aim in the social studies. For them it has ranged from a naive jingoism, noble patriotism, to "New Dealism", war participation and onwards to the land of performance criteria and behavioural objectives. Through different historical distillations, we can arrive at a composite notion of citizenship which

...refers to feelings of affiliation with the country, loyalty, patriotism and (for my interests) the disposition to take an active part in governmental affairs....

(Foshay and Burton, 1976, p. 4)

Recent developments in social studies have begun to emphasize a renewal of our inquiry interests in the program



possibilities associated with critical-practical competence in citizenship (Gleeson and Whitty, 1976; Van Manen, 1975 ; Newmann, 1979; Freire, 1973). This conception of what I will term a critical citizenship for social studies is practice concerned with justness and action. It springs from a crisis in the social disciplines and a wider cultural crisis of social disillusionment and disaffiliation of group feeling. The view of social studies that I expound approximates "citizenship as all those activities that seek just relations between individuals and social institutions" (Rawls, 1971). Programs mobilized by this critical-moral interest will have recurrent ideal typical content and methodological features. At the level of a general philosophical world view, emphasis upon a deep evolutionary knowledge of our institutional past combined with provisions for direct practice in institutional construction and modification would be seen as axial features of a social studies for critical citizenship. Rawls' legal theorizing suggests that with the development of liberal and monopoly forms of capitalism, and the consequent dissolution of an organic moral tradition, institutional life must be explicitly assessed according to its degree of justice. For the administration of such school programs and for the contextual materials used in content the justice index becomes the over-riding consideration with all organizational, pedagogical and political questions of efficiency and technique. In this critical tradition of social studies the general desire for justice limits



the pursuit of other ends forming the basis for a reconstituted conception of citizenship. Such proposals grounded in the belief of openness in environmental improvement and in the improvement of access to the practice of justice clearly involve dissent and criticism as integral moments of teaching and learning. The task for social educators is to incorporate these moments within a program. Within these terms all critical social studies courses require a radical restructuring of their ongoing social relations for qualitative changes to emerge.

Traditionally, in critical social theory public actors or citizens have been assigned a role in which the obligation and responsibility to participate rationally and discursively in public affairs has arisen from the very structure of bourgeois society and its historical speech communities. That is, the individual citizen living and working in this societal form is immersed within a political culture that sanctifies participation, individual dissent, and freedom of conscience bound within a regulative framework known as the rule of law. Furthermore, it is taken as an ontologically human feature that individuals and groups are destined by a species-given responsibility to continually seek alternative social forms that would lead to progressive changes and improvements in their collective and individual existence. More recently, social theorists have referred to the struggle for equality of condition and opportunity (Clement, 1975).



One element of this species-given disposition toward emancipatory socio-cultural institutions is the form of discourse and speech practices members of human groups use in the construction of world views, ideological beliefs, scientific and other symbolic communities (see Habermas, 1971). Human speech communities, at least in advanced bourgeois societies, have been shown to be under siege by the growth of technological-productive relations which are successful in displacing the operation of the spontaneous and discursive lifeworld forms back onto the family, and possibly the school. They become dominant forms of rationality in those societies. The tradition of critical social philosophy which partially informs my conception of a critical social studies of citizenship attempts psychologically, culturally and politically to rescue the remnants of a public discursive, debating sphere of relationships (Markovic, 1974). Practitioners within the tradition operate with an idealized structure of social and linguistic relations which they feel each of us individually and collectively can attain given particular political structural changes in the larger society. Such practitioners are closely allied ideologically with educators committed to developing educational analogues from the hypothetical-structural ideal of communicative competence (see Habermas, 1971; McCarthy, 1978; Hymes, 1974). Integral to this idealized notion of a communicating, competence-seeking, reflective public are implications not only for social reconstruction but for



social studies curriculum redevelopment within a critical-practical tradition.

Citizenship in this view suggests a pre-constituted image of human responsibility. It presupposes an individual and collective responsibility for public communication, debate and realization in consensual communities (see Newmann, 1979 for examples of these communities) of world views and values that contain images of the good life and the good society. My interest is to begin to specify some of the pedagogical and curricular properties such a conception of citizenship implies.

Newmann, in a long series of positions stretching over a decade, has argued for the importance of the community setting in situating formal educational programs. The case for the learning potential of the community hinges on several factors among which are the motivational incentives for student learning, (Newmann, 1967, 1970, 1975, 1977, 1979) the opportunities associated with non-institutionalized 'space', and the service, vocational and citizenship activities students are able to pursue.

My interest lies with the conception of citizenship that is portrayed here. Newmann, Rawls, Johns and others have taken the political and moral ends of formal education programs to be concerned pre-eminently with the practice and redress of social justice. Democratic political culture is committed ideologically to a form of social learning embedded in workplace relations and within civic and public par-



ticipation. The tradition of political consent and a recognition of the personal exigencies of modern corporate life suggest a form of pedagogy for social studies citizenship that prepares for participation in community life. Yet, we may well ask, what community and what life?

Clearly, contemporary social relations in advanced industrial society militate against any of us experiencing in pristine form the primary organic bond of the small community. We cannot distance ourselves easily from the intrusiveness of relations based on urbanization, specialization, and a fragmentation of consciousness generated by corporatism; that is, except by quietistic retreat to a hermetic life. In this sense each of us as students, teachers and citizens confront in our everyday experience types of social relations from both the community and societal orders. Any form of critical citizenship must begin to recognize the dual forms of social relations citizens in these societies encounter on an everyday basis. Pedagogy for critical citizenship recognizes at least two traditions of possible civic participation in modern corporate life. It also recognizes two conceptions of social justice. Each conception of participation suggests an image of the good life and the kinds of normative commitments citizens should strive towards. Newmann terms those traditions of political culture the "participatory idealist" and the "elitist pluralist". Each of these represents a set of historical mechanisms that have evolved for distributing symbolic and economic power, influence and privilege to those living in the primary and corporate forms of social life.



Critical social studies oriented to the political and existential realities of modern corporate life (recognizes) a two-level concept of citizenship generative of learning experiences at the primary community level and at the level of the macro-society. This is a kind of pedagogy that operates with a curricular orientation toward direct practice at the local community level where experiences in self-governance are pragmatically accessible. It also operates with a reconstructionist curricular orientation at an institutional level where more formalized advocacy work is required in the effort to pressure elites. Considered in another way the structure and content of pedagogy is determined by an intricate mediation between the biographical and historical dimensions of the lifeworld. This critical form engages in the analysis and cognition of social issues concurrent with reflective participation. Global national issues receive analysis and macro-resolution concurrent with the students' involvement in unique local group concerns. The school's role is to construct learning parameters for students that resonate and depict the community and societal orders of experience. Students could be expected to observe and participate in numerous organizations or "mediating structures" that stand between the private self and the public corporate form. Such instances of family, neighbourhood and voluntary associations provide the opportunity for experiences of local world-building so important for that sense of personal efficacy and competence individuals require. Yet



students through this involvement will likely come to deeply appreciate how the macro-institutional relations tend to encroach and suppress the vibrancy of community life and decisions. With that weight there is the recognition that different strategies of advocacy and redress are called for. A critical social studies has the task of convening the conditions within/without the school setting where a discursive, dialogical communicative practice can unearth the structural and historical factors of community-level and macro-level problems. The students' status as an interested community of learning with many particular contexts involves a re-analysis of the way they have become particular personalities with specific biographies, and how they have become historical-ideological persons that unwittingly reproduce social and economic structures. Equally, it is a commitment in doing critical social studies to ensure a minimum of political immunity for students whose experiences in a constraint-free deliberation are surely rare. The experience of practically working toward understanding and consensus in discussion, deliberation and in direct practice can restore the sense of personal and collective potency in making and taking decisions that seriously affect each other's everyday lives. In this way social inquiry, given this broad view of a critical social studies, implicates a three-fold process of response and identification, interpretation and evaluation, decision-making, choice and practice at the level of personal reconstruction of cons-



ciousness and at the level of cultural and institutional reconstruction. The benchwork of reconstruction for any critical practical inquiry lies in the process of rational, discursive identity formation - in a setting where competing world views, interpretations, analyses and factual procedures are redeemed in a practical consensus. Embedded within this conception of citizenship practice, as within the tradition of critical social philosophy, (Markovic, 1974; Marcuse, 1964; Adorno, 1973) is a "global-moral thrust" (Johns, 1978) toward human responsibility and socio-political reconstruction. A work by Gerth and Mills (1953) reminds me that this kind of interdisciplinary inquiry portrays the dialectical interconnections between self-formation and consciousness, community, societal and global structures of relations and the contents of a critical form of social studies pedagogy. In my deliberations on social studies teaching so far, it may be instructive to remind cynical critics that I hold to a view of inquiry in which: "All meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship" (Macmurray, 1957); from his book The Self as Agent and Persons in Relation.

One intention that underlies the activity of specifying some of the structural and situational properties of a critical social studies is the implication that this view of pedagogy has for curriculum development and evaluation. I want to suggest that by adopting critical social practice as a mode of doing social studies means that we demonstrate an



essential unity between the moments of curriculum planning, teaching and curriculum evaluation. By basing this social studies practice on a tradition of critical social philosophy, we are able to overcome an historical hiatus between educational theory and method and that of social-political theory. Additionally, we can begin to point up the essential reproductive interconnections between school and society. In other words, by developing a practice of critical social studies we can see as developers, teachers and students, the links between cultural reproduction and social reproduction in, say, the Canadian state. A critical social studies implies a particular form of curriculum studies. That is, the effort expended on generating concrete radical practices in the classroom also necessitates for its success a theoretic perspective on the wider social relationships linking schools in the dominant social order.

There are other parallels to the theory-practice fusion that a critical human science reveals for education. Formerly undiscerned unities could be discovered between curriculum theory and teaching-learning methods, between the formal representational context of curricula and the form of their pedagogical embodiment, between a theory of history and ideology held by educational practitioners and the social relations of the classroom that can ground interpretation and strategic action, and between the utopian visions of the critical project and the means of its successful realization. These kinds of activities would be undertaken by curriculum workers, by teachers and by students depending



upon the phase of the social inquiry. Curriculum work and teaching would draw much closer together as would the role of students in validating content and developing practical, political learning strategies to overcome the contradictions of their wider social and cultural world. At first glance, I would see a critical social studies at a curricular level intent on challenging orthodox notions of educational culture and the social, political hierarchies linked to schools and culture. At a pedagogical level I would see an illumination of the contradictions of hidden and formal curricula as situated in the moral relations of the classroom. At the same time the auspices of a critical social studies can provide the practical pedagogical strategies for teachers and students to overcome such contradictions.

In sum, the principles of a critical social studies ramify within a number of moments of educational inquiry. I have argued there are hidden unities we can discover between curriculum development and curriculum evaluation, between curriculum theorizing and pedagogical method, between curricular representation or content and social action, and between the realm of theoretic discourse and that of practical action. In short, the principles of critical social studies point up a conception of a reborn educator simultaneously occupied with the nature and possibilities of human existence, and the historical and epistemic grounds of curricular knowledge. This teacher-developer is the embodiment of a value-laden method of inquiry which seeks through



social study a radical and critical transcendence of limitations in curricular theory and social reality. Contained within a method of dialogical teaching and counter-representational resources is a theory of value which warrants human self-realization as an ultimate criteria for a critical social studies. Doing critical study involves at least three moments of theoretic practice for curriculum people. There is an obligation to generate images of everyday life, to engage in curriculum theorizing, and for self-reflection upon teacher-developers' personal horizons. Concurrently, the inquiring person addresses issues of evaluation and worthwhileness in the program-in-action. Since critical study "ties its knowledge claims to the satisfaction of human purposes and drives" (Markovic, 1974) and since theory composition, here, involves an explanation of how theories translate into action the truth and validity of curricular representations, and hence their worthwhileness, is partially determined by whether or not the theory is translatable into action. That is, is the normative intent as encoded within pedagogy and content, as theoretic stances, realized, even partially, through the personal and collective action students undertake as course projects in critical inquiry?

In essence, this kind of inquiry, then, is centrally pre-occupied with the problem of evaluation. There is strong corroboration between this activity and the form of democratic evaluation alluded to by Barry MacDonald (1979) and Michael Apple (1974) in which the latter's task is the assessment of the quality of institutional life.



I have argued at length for the merits of a critical social studies practice. In earlier sections I have provided the reader with an historical and conceptual analysis of the reconstructionist strand in social studies education with a view to assessing the political and pedagogical potency of its utopian directions. In doing those tasks I tried to demonstrate the practical, methodological and ideological difficulties associated in the social studies practice advocated by modern day exponents of reconstructionism. I have identified the so-called Harvard School of public issues and jurisprudential teaching as a carrier of that tradition of dissent. Clearly, the logic of my analysis suggests that we should look toward more politically and socially radical alternatives in educational theory and practice as antidotes to the kind of underdeveloped criticism and study of society that would emerge from the use of existing formal programs. In the quest to reproduce alternative social forms, I am essentially proposing the development of a critical theory of radical social education curriculum at the same time as the development of a radical, historical, consciousness amongst educators whether university, school or institute based. My scaffolding for a critical social studies would involve all levels of educators in theoretical analysis and criticism, curriculum building and social action. I would anticipate the emergent radical educator to strive toward a unity of thought and action at all levels of this problem-posing inquiry. It is both pedagogy and political organization that act together as the enabling relations so that theoretical and



structural conditions emerge that will allow us to act and inquire upon the historical sense of "truth".

What then is the general philosophic context in which this form of social and meta-social inquiry is grounded? What are the definitive practical and conceptual features necessary in order to realize critical social studies pedagogy? Methodologically, critical social inquiry itself, works with an implicit acceptance of the interpretive categories of social science. In order that one has the possibility of a social studies curriculum and to be in a position to theorize upon the world teachers and developers must understand the intentions and desires of the observed social actors. They must be attuned to the rules and constitutive meaning of their classroom, curricula or project orders. Due to the fact that the critical position is rooted in the felt needs of people, whether they be students or citizens first, it is essential for the theorist to come to understand the actors from their own point of view. Another feature of critical social inquiry has to do with the strategic or social action of members in a school, community or institutional setting. As radical educators involved not only in curriculum theorizing, but also in building topical program content, we are guided by Markovic's sentiment that "the standpoint of all philosophical criticism is man's self-realizations in history and the transformation of an alien, reified world into a humane one" (Markovic, 1974, p. 16).

This point of view is historically particular to a tradi-



tion of critical social inquiry which allows its practitioners to sustain a concrete sense of their personal and political felt needs that form as curricular and research projects and to maintain a distinct, transcendent moral direction to their work in times of ideological confusion and stress. I have been reminding the reader of the analogue between the functions of theorizing and research as inquiry and that of curriculum planning and teaching as inquiry. This dual relationship is anchored and prefigured in the tradition of critical social theory. As with our living tradition of commitment to social change, reform, and reflective analysis, we can see its embodiment (and practice) in everyday teaching efforts, in nonprofessional community development activities and in institutional-based strategies of research, criticism and change. Clearly, different kinds of persons would engage in these separable moments of critical social practice. Whether they are engaged as teachers or students, as lay-workers, or as theorists in differing projects dealing with personally and collectively experienced felt needs; whether they are sustained by the need simply to know, to elaborate, to develop procedures or to transform consciousness and structures, each act and each person is historically implicated and reciprocally affects the work of the other in this tradition of critical social practice.

As workers, and particularly as social studies educators, we are united in a community of action laden discourse wherein the main interest is to discover our hidden personal and



structural contradictions in order to resolve them and in order to supersede critically the present state of our educational relations and language, our representations and texts, and our given social reality.

We are united in common perspective on the practice of school knowledge, as critical educators, not only because we are teachers and learners, theorists and developers concurrently but by the recognition that "each historical epoch, presents us (and embeds us within) a general structure of human nature crystallized as the whole past history of human praxis" (Markovic, 1974, p. 35). This for us, as educators, is the inescapable ontological condition.

Now that I have said all this about the need for renewal in social studies thinking, the question still may be asked; where do we go from here? What should the prospective teacher of social studies do when he encounters program materials from an ostensibly respectable strand of social democratic educational reform? If my argument has been that we must reject Harvard School materials as being hopelessly naive pedagogically and politically, then what alternatives or precedents are available to fill up the vacuum caused by the castration of the public issues tradition? Finally, if there are precedents to aid us in our social studies renewal, how do we organize our own practical and strategic enlightenment as teachers and theorists in curriculum studies? As a culminating section I will briefly deal with these points under four questions. How are we to see the utopian promise and potential of reconstructionism in general and the Harvard School in particular?



What efforts towards concrete alternatives have been made in the social education field? Given these fledgling alternatives where do we go from here if as radical educators we are committed to pursuing social justice through the schools? Finally, what do we need to know about ourselves and our society to mobilize practically for our remembrance and renewal?

#### WHAT SHOULD WE DO ABOUT HARVARD SCHOOL PUBLIC ISSUES PROGRAMS AND RECONSTRUCTION?

I have chosen to deal with this point by revisiting the themes developed in the seminal 1967 article, "Education and Community", of Donald Oliver and Fred Newmann. They wrote, it is clear, at the time with a full awareness of the reconstructionist legacy to which they were heirs. In many dimensions they attempted to incorporate the community as their cornerstone for carrying on the educational and social reformist zeal that tradition contains. I would like to reconsider their proposals for reform through social education in the light of the preceding norms I have laid down constitutive of a critical social studies.

Newmann and Oliver recognize that efforts towards radical reform can be pursued in two directions. They argue that educators and social planners can adopt a utopianism of means and ends often detached culturally and politically from dominant institutional life. Equally, rather than withdrawal 'reformers' can work toward radical change by immersion within the institution of the school and within the



community that situates it. The critical practical tradition would understand both utopian idealism and institutional engagement as inter-related moments in radical practice.

Newmann and Oliver comment on the general absence throughout reformist education of any fundamental attempts to reconstruct the total socio-political context. The work of Harold Rugg (1936), George Counts (1969), Theodore Brameld (1965) are exceptions.

Considering the reconstructionist strand spans virtually fifty years these efforts are indeed marginal to the tradition. Rugg was alone in developing teaching materials and texts that understood social inquiry as both a method of study and as means for social reconstruction. The school was considered a special agency that was to use the total community as a workshop. Thelen, the article notes, considered the school as only one possible educative context but that its curricula were to be planned and selected by broad-based citizens' councils. Thelen recognized that changes in institutional arrangements were requisite to any broader conception of education; its practice was definitely not to be a function of the 'community of experts'. Oliver and Newmann, to their credit, recognize the importance of the practical political arguments of men such as Rugg, Thelen and Brameld. Both of them stress that efforts at reform through fifty years of reconstructionism and progressivism have failed partially through ignorance of the



contexts in which education is pursued. Reform through social education whether concerned with the design of subject content, teaching-learning relations or school organization must have a sensitivity towards historical context.

Much of what is thematized in their article deals with an alternative educational model that specifies the setting up of different school-community contexts. The school context is distinguished by reformist educators (Newman, Oliver 1967) as planned systematic instruction. The laboratory-work context is one for learning in the midst of active participation in problems and task-oriented activities geared to the satisfaction of "broader humanistic and aesthetic goals". The community-seminar context involves a "reflective exploration of community issues and ultimate meanings in human existence." They envisage these seminars to be grounded in reflective and deliberative practices where community and public policy issues are debated upon and planned as courses of action. The use of emergent processes of planning arise from the basic concerns of particular communities. They rely upon Jenck's (1972) notion of a plurality of structures and programs within school and community that answer particular needs.

Newmann and Oliver have touched upon a number of significant themes that resonate with the organizational and pedagogical features I feel are required for developing and implementing critical social studies. For instance, at an impressionistic level they make reference to the fact



that the content of programs is to focus on critical contemporary issues that have a structural relevance to other communities in history and in the future. Needless to say what denotes a critical issue is never laid out. Students are seen as learning how to make 'better decisions' in the here and now. They are not engaged in becoming distantly-prepared citizens of a far off future. Teacher and learner activity is to be embedded in an "environment of reflection directly related to community action". (Newmann and Oliver, 1967). They offer an alternative program model which conceptualizes and practices from those vantage points. There is the practice of outside-school activity in which organizational, stress and lifeworld problems are tackled so that immediate problems related to teacher and student learning are mediated. By laying a congenial groundplan for formal school activity in the larger community, a second dimension of educational study is enabled. Here more formal dimensions of study are developed within which the education system's relations with the economic political and governmental system are uncovered by students' inquiry. They argue eloquently but diffusely for the role community education and schooling can play in developing a world order. I am less than certain about the exact implications of that term.

Finally, from a third vantage point Newmann and Oliver by way of their tacit dialectic of inquiry identify the prime problematic, in their alternative model, as residing in the difficulty in 'locating individuals, groups,



and so on with the incentive to begin deliberation on the basic model's premises and ideas'. In other words, how can education be conceived as the interaction between reflection and action? I would argue that each of these three clusters of attributes do resonate with the idea of a critical practical social studies. Yet, for our purposes as teachers there is no functional identity with our enunciated model, or as importantly, with the requirements for classroom practice and curriculum deliberation.

I make three quick points as a final rejoinder to what to do about Harvard School reconstructionism. Newmann and Oliver talk about the importance of context in the planning and politics of programs yet they are essentially ahistorical in a deep structural sense. Neither individual biography nor the political history of institutional life seem important for them. At least on those grounds, they forfeit the promised understandings that accompany contextuality. Newmann and Oliver are particularly reticent when it comes to unpacking their global notions of virtue such as human dignity, freedom, community, plurality, reflection and world building. These are terms which are cornerstones for them but remain enfeebled as normative ideals which could mobilize curriculum planners because such a diverse community would not really know what it was talking about. Unless we can be concretely specific about such ideals they become no guide for practical moral reforms. In having both examined and taught with the succession of public issues materials that are embodiments of



this 1967 article,I conclude along with other critics (Nelson, 1977) that there are serious discontinuities between the theme of the paradigmatic article and the ensuing in situ programs developed and implemented for secondary schools. It is the reader's choice, finally, to accept or reject this analysis for his own theorizing and teaching practices.



NORMS OF CRITICAL PRACTICAL INQUIRY IN THE SOCIAL STUDIES

WHAT PRECEDENTS ARE THERE IN THE FIELD OF SOCIAL EDUCATION THAT ARE MORE CONSONANT WITH THE PRINCIPLES OF A CRITICAL-PRACTICAL SOCIAL STUDIES?

Recent reviews of social studies developments in Britain and the United States (Gleeson and Whitty, 1976; Foshay and Burton, 1976) show that the history of social studies (Johns, 1978) teaching has been concerned at least rhetorically with the curricular theme of 'better' world building. This has been accompanied with the intention to assist students and teachers in a critical engagement with their environment implying by this the self-control of their destinies as school people and as citizens. Yet, it can be argued, are such political and world-building reforms possible from within the confines of a classroom dominated by a particular social studies perspective? Is it, as Gleeson and Whitty argue, that talk of the New Social Studies and of reform from within school or community walls is just one more "language game amongst another"? We know from involvement in curriculum planning that "inquiry can be either open or closed-ended". The notion of a critical social studies according to my ideal type, should be grounded in the practical lifeworld of its students and teachers. It should be attuned not only to the pragmatic finesses of political influence and interest but to curricular inquiry



within and about social institutions and power processes which allow the question of "How did society get like that?" to be continually raised and acted upon.

Of the few programs in the North America and Britain that I am aware of which meet some of the necessary conditions for a critical-practical, life-transforming social inquiry, each addresses at least some of the following pedagogical or curricular features.

I would argue that each program takes the stance of displaying alternative perspectives upon the world of the obvious. This involves opening new insights for teachers and learners without particular prescriptive outcomes in curriculum. Such collaborative inquiry enhances the transcendence of the social "IS" wherein school sanctioned learning means environment re-shaping.

Each of these quasi-critical programs pays lip service or functionally embodies dialogue as an essential critical mediation. Starting simply from students' interests of commonsense understanding dialogue-mediated content extends teacher-learner experiences to the institution and the community as context-bound historical settings.

The move away from learning the pre-defined concepts and methods of disciplines towards more context-related enquiries will only offer more potent education, if it gives pupils the power to look critically at what they already know and to transcend it...For this to happen the social relations of the learning situation....

(Gleeson and Whitty, 1976, p.24)



have to be renegotiated to creative, collaborative, dialogical learning situations. Goodson (1975) gives us a succinct picture of what collaborative-cooperative method can be like:

Cooperative learning, unlike the prevailing methods, allows the student to 'come to terms' with the school. He can come to understand by experience and through dialogue how teachers deal with 'knowledge'. The teacher's knowledge is not something massive and fixed; it can be challenged and reinterpreted in ways that reveal new meaning for both student and teacher. The cooperation is a spiral process. The student kicks the ideas around, comes back to the teacher with a new set of questions, the teacher applies his knowledge to the student's problem, thus restructuring it for himself, the student takes it away again, and so on.

In secondary schools the student is seldom given the opportunity to come to terms in this way. Every time the bell rings, a new prepackaged and predigested segment appears. The assumption is that somehow the student understands the rationale for the learning pattern, or does not need to understand it; he already knows, or he can manage without knowing until PhD stage, why history, biology and French hold the key to his understanding of the world.

In the traditional school the tension between the knowledge, values and perceptions of teacher and taught often occasions deep conflict, or at least mutual incomprehension. In cooperative learning this tension, the disparity of views, is acknowledged, becomes an object of attention for both parties, and in fact provides much of the dynamic for the learning process--which in turn is now seen in its true light, as much more a matter of changing the way one represents the world to oneself than of simply receiving new information. Consequently, the teacher has to learn to accord the student's knowledge and perceptions the same status and validity as his own and to realize that, against all that his upbringing and training have told



him, 'academic learning', far from being synonymous with education, may often be the least hopeful starting-point for establishing an educational situation in the classroom.

(Goodson, 1975, p. 78)

There have been some practical attempts to deal with the widespread sense of irrelevance and uncritical qualities, associated with social studies, in students' minds. Typically, these efforts in the U.K., U.S. and Canada have tried to break down the barriers between schools and the outside world. This has often taken the form of a community curriculum where formal knowledge and community issues are integrated as living contents. The Parkway Program in Philadelphia (in the late sixties), U.S.A. was a forerunner on this approach, as was the Metro Program in Chicago and the C.O.R.E. - Earthbound programs in Edmonton, Alberta. In these instances there is a concerted attempt on behalf of program organizers to reduce the professional monopoly and mystification of the teacher as a knowing expert. There is a reliance on the educative resources and potential of the community rather than the formal aspirations of academic classroom pedagogy. We are reminded though, through Illich, that because of the tie to secondary school course credits some of the potential radical thrust of these programs is lost. Certainly, the outcomes of the Citizen Participation Curriculum Project in Wisconsin testify to this risk. It should be noted that simply the extension of schooling efforts outward toward the community is no guarantee that social inquiry will evade conformity to established structures. In order to transcend a premature 'caughtness' found within



romantic notions of community (Oliver, 1976) and for social studies which does contribute to social change, students 'must see a point' to embracing or doing it.

A program developed in Britain under the Schools Council incorporates the two curricular features I have argued are necessary for a critical social studies: subjectively meaningful to students and critically transcendent in its political, social and educational outcomes. The Social Education Project of 1974, developed and implemented in midlands schools, provides some contrast to programs with similar supportive rhetoric. Yet

There are many projects whose aim is to make the curriculum more relevant to the pupils' interests and to the rich yet fluid structure of knowledge in the present century. But much of this is indirect teaching. The Schools Council Social Education Project was conceived in the belief that preparation for life in the modern urban community warranted a more direct approach. What was wanted was an explicit attempt to teach people an awareness of their own surroundings, sensitivity to their own and to one another's problems, and an appreciation of how individuals can collaborate both to inform themselves and to better their own lot.

(Rennie, et al., 1974, p.91)

In this program students encounter a re-arrangement of vertical authority in teaching and learning relations. Naive or romantic permissiveness is not the norm as students are inducted into disciplined knowledge forms. This occurs to the extent that they individually and collectively are better informed about their fates and the extent to



which the learning project at hand is illuminated. Validity of content selected and organized in classrooms rests on how it informs the practical conscious decisions of students to become involved in social and political action for change. In this sense curricular knowledge is radically disciplined and practical. The program-developers of the Social Education Project conceived that students can and arguably ought to be initiated "as agents of change in their community" (Gleeson and Whitty, 1976). I ask the reader to reminisce about Fred Newmann's ideas in his 1975 'Education for Citizen Action' theme. Here the idea of environmental competence with all its attendant practical activities was a virtual ontological requirement for humanization and, clearly, civic participation. I see surprisingly parallel assumptions between the citizen action themes of Newmann (1975, 1977) and the Social Education Project (1974) concerning the bases for a full social and political life,

...to counteract the sense of social ineffectiveness experienced within our society, and the isolation which characterizes the lives of so many of its members. Social improvement is seen not as the manipulation of regulations or the handing out of aid to those in need. Active social participation in communal affairs is held to be a necessary (perhaps even a sufficient) condition for a satisfactory social existence.

(emphasis mine)

(Rennie, 1974, p. 93)

From my own analysis and review of alternative social studies projects, the Social Education Project represents the most potentially radicalized, collaborative form of



critical practical inquiry grounded in the school-community nexus that I have come across. What is problematic, however, is the methodological unpacking of what critical inquiry means in some of these projects. It remains for us, in this brief review of concrete precedents that address the critical practical question, to see how the use of materials and typical teaching and learning strategies particularly bridge the social theory and social experience dialectic of the classroom-community continuum. I quote Armstrong (1975) who aptly crystallizes the tasks that pedagogy and resource content are faced with in meeting the conditions of relevance and critical dialogue, community focus and incentives of mobilization essential to an historical tradition of critical social studies.

Somehow or other we are seeking to extend a power of generalization and conceptualization without losing the strength of an understanding which is rooted in a sense of particularity.

(Armstrong, 1975, p. 99)

In this expression I can see the promise and power of this pedagogical tradition for social renewal; yet only glimpse the unyielding and complex political and institutional difficulties that surround the implementation of a program of this sort. I will make brief reference to some materials that attempt to broach these practical difficulties of effective action.

The program material reviews I have encountered, (Gleeson and Whitty, 1976), which are consonant with the



perspective of this study, emphasize the importance of two pedagogical assumptions when developing social studies curricula of this nature (Nelson, 1977; Goodson, 1975). That is, the materials of a critical social studies must lead students to recognize the practical implications of their own perspectives and assumptions, and how these very stances limit and disclose life chances for each of them in the world. Content and strategy choices in this format can suggest alternative social and cultural possibilities while providing a base for students' coherent political expressions of the good life for themselves. Secondly, themes and issues that are carefully situated within a network of dialogue and horizontal relations of authority can direct students to an exploration of why the social world with its attendant life chances is structured the way it is for them personally and collectively. The same pedagogical process can lead students to question particular institutional resistances and how they might in turn use social action as a form of inquiry and redress.

Several texts and sets of materials reviewed by Gleeson and Whitty (1976) are suggestive of qualitatively different kinds of resources now available. Longmans Social Science Studies exposes and engages students in a plurality of sociological approaches to analysis of the social world. The significance here lies in the methodological shift designers and developers make in seeing students as capable of internalizing, working and manipulating perspectives rather



naively accepting the given dogmatics of sociological orthodoxy such as inert facts and propositions. Work by a group of London teachers, portrayed in Teaching London Kids, in the area of social studies resources indicates a basis for renewal in critical inquiry.

Appearing to Others is a resource unit, produced by this group and I quote from Gleeson and Whitty (1976):

This unit is aimed at increasing our understanding of the complexity of social rules that lie behind our appearance. It raises a number of issues concerning appearances:

What constitutes and who decides 'decent' appearance--how this relates to age, context, history and culture. The ways in which we ourselves sustain particular definitions of decency. Rules of appearance as related to institutions (e.g. schools), occupations, sex, group affiliations.

Interpretations made on the basis of appearance particularly by people in authority, e.g. police, teachers. Consequences of such judgments.

(Inman and Whitehead, 1976, p.104)

There are few precedents for materials in the social studies such as these ones. For the junior to middle high school levels few opportunities are provided students to critically question their own self-context and the political and social organization of the everyday world surrounding them. Furthermore an active, guided collaborative exploration of these issues will begin to yield the alternative possibilities behind 'appearance', the sources and historical limits of common sense distinctions and definitions of



people, and of different ways of acting in the world. That is, kinds of materials such as these along with accompanying pedagogy can begin to illuminate the organization of the social world as historically mediated by powerful interest groups in which teachers and learners each wittingly or otherwise participate. The realization earned through critical consciousness is that the seemingly natural givenness of the social world is not fixed but can be dialectically transformed in the common interests of citizens and the disenfranchised.

This review of curricular precedents toward a critical social studies would be incomplete without recognizing the importance of rethinking the classroom context and the social relations therein that reproduce and stabilize dominant meanings, consciousness and forms of knowledge about the world. The mediation between content and teaching and learning relations is given focus in the Ford Teaching Project, University of East Anglia (1975). The project's concerns parallel a number of themes, adumbrated in this study, that fall under the theory-practice rubric as it applies to curricular research and teaching methodology. The project, similarly, was interested in how research workers and teachers could collaborate in "action research" as a means of moving teaching-learning situations to greater congruence with integrated-inquiry methods. I have argued earlier, following Bernstein (1971), on the importance of congruence between the style of pedagogy, the organization of content,



and modes of evaluation. For instance, multiple choice-testing as an evaluative device can vitiate the formal intents of, say, interdisciplinary content and collaborative pedagogy. The idea and practice of interdisciplinary work in secondary school social studies has seen the light of day more frequently in 'slow-learner' streams in Britain and in North America. In both settings school and university admissions policy set the stakes for what is considered high status knowledge and ability. There are, however, several important exceptions to this trend. The Citizen Participation Project in Wisconsin, the C.O.R.E. and Earthbound Programs in Alberta and Freire's cultural literacy approaches in Brazil and Chile are committed to the practice of interdisciplinary-integrated learning. Each takes as its starting themes community issues and concerns that impinge upon students' interests. Social science and humanities perspectives are not uncritically digested as authoritative content but used as points of view to clarify and 'round out' facets of research questions generated within the community of the school.

Recent work in Britain at a semi-official level provides some leads as to what the boundary properties of interdisciplinary-integrated social studies would be along a number of dimensions.

1. A student centred approach - involving student participation in planning, execution and assessment of work and a co-operative method of teaching.



2. The use of practical experience - in which direct involvement in social processes and contact with people who participate in the processes under study are treated as central, though not exclusive, features of social research.
3. A network approach to learning - indicating variety in points of departure and paths of study within a broad, though not inflexible framework....

The start of a new course would be a four to six week series of discussions and negotiations mostly as a group, but also with sub-groups and individuals. Initial decisions about what to start learning, how to learn it, how to organize it, would result .... The teacher's task here is a highly skilled and delicate one - to provide information and ideas to effectively guide decision-making without closing off options open to students....

(quoted in Gleeson and Whitty, 1976, p. 109)

I have outlined in this section, in answer to the question "Are there any precedents (for a critical social studies) to go on?" a number of instances of programs, research and resources developments in Canada, United States and Britain that resonate with, varying degrees, the necessary features of engaging students in critical social inquiry. Although I have spent some time on answering this question and mapping some concrete forms the ideal typical program could take, we may be left as teachers, or theorists or developers in a practical, organizational *cul de sac*. I believe it is opportune after such a protracted argument has been made for reviving reconstructionism as an educational movement, and denoting its possible programmatic forms,



to take a moment to recollect where we have come from historically and conceptually in the curriculum field at the same time as querying our professional sense of direction in social inquiry. That is,

WHERE DO WE GO FROM HERE?

This plea is both a utopian and a political question and I shall handle the utopian moment first. The tradition of critical social theory that has informed much of my work in this study holds a definite vision of human liberation and emancipation that is essentially grounded in the nature of the human species (Habermas, 1968). I have referred to its concretely educational form in an earlier section. The tradition and educators allied with it see curriculum theory and practice as a distinctly social and political activity within which is incorporated ideals of human learning, knowledge generation and a sense of the good life that all individuals under realizable political conditions can achieve. Clearly, this normative ideal, in which emancipatory conditions for learning and development are continually reached, is an intention that can be constrained, thwarted or limited by conflicting interests, points of view or institutional constraint. By the same token the activity of curriculum theorizing can be an educational practice that is supportive of conventional social and educational reality. It can obscure or it can illuminate the kinds of social and



productive relations which ground and support a particular way of organizing schools, of teaching and learning, and of developing content. Curriculum theories can be said to be implicit theories of knowledge at the same time as they are theories of the social world or society. Embedded within curriculum theories are tacit notions of what is worthwhile inducting or initiating children within but in turn pointing to what is valuable and sought after in the society-at-large. Michael Young (1975) is able to add clarity to the long journey I have taken through the social studies mine-field by characterizing our curricular orientations as either that of 'curriculum-as-fact' or that of 'curriculum-as-practice'. For my purposes I shall accept Young's conception of curriculum theory as being to develop "theory or theories that may enable those of us involved in education to be aware of ways of transforming educational practice" (Young, 1975). There are a number of implications for our work if we adopt this as criterial of curriculum theory. It certainly resonates with the idea of bringing teachers and theorists together in constraint-free dialogue and research where the prospect of reflective, deliberative action on problems of teaching, curriculum, and school-community relations is more realistic. This criterion would reject as inadequate or mystifying the two views of 'curriculum-as-fact' and 'as-practice'. It would reject them on the grounds that in holding to either conception, we obscure the living social and productive relations which produce and sustain our know-



ledge and content relations. This would allow students and teachers to see curricula as the deliberate, historical decisions of living and acting persons. Curriculum-as-fact represents the orthodox view of knowledge as contained in eternal, ahistorical forms independent of cultural or social bases. Programs developed under this view transmit content, typically, as though it were fixed, self-evidently authoritative and beyond learners' intervention. Curriculum-as-practice reflects recent developments in curriculum theory by re-asserting the active intentional, subjective role a person's consciousness has in constituting knowledge. It views the content and meanings of program or school knowledge as situationally and culturally bound by the interests and intentions of individuals. It represents as a curriculum approach a counter-epistemological and ideological argument to the approach characterized as curriculum-as-fact. Where the latter understands knowledge as constituted by timeless, accretive, ahistorical forms, curriculum-as-practice understands knowledge as dynamic, relative, historically shifting and interest-laden. Students involved in the latter type of programs, typically assume an active, contributive role with their peers in pursuing integrative, open-ended themes. In this context Young (1975) has argued, as I have in earlier sections with reference to the importance of reformist social studies, that if developers or teachers interested in change are to see real effects from their social inquiry practices, they must be attentive to the dominant reality faced by



teachers and learners in the here and now of an industrial culture. They must take strategic measures in their critical practical projects to offset the interiorization of a technocratic consciousness within those teachers and learners they work with. Yet, it is this very form of consciousness in school and social reality that many persons hold as a world view - a form that is tenacious and ever so plausibly neutral to many people. Curriculum theorists and planners must take note of the existential here-and-now of people's views at the same time as holding onto that normative vision of emancipation mediated as it is by the critical practical project, elaborated through the course of this study. As important an issue for the achievement of curriculum practice is that theory must not fall prey to a spurious voluntarism which sees change as an outcome merely of persons' intentionalities unfettered and unmediated by conflicting interest groups, institutional inertia, social and economic class considerations. That is, curriculum theory and its practitioners must be attentive to the countervailing forces on persons' actions of political-economic structure and ideological argumentation. Schooling outcomes should always be seen as dialectical struggles between opposing, contradictory forces at the levels of consciousness, teaching and learning relations, knowledge organization and the sedimented history of political-economic institutions.

The argument I have been making for renewal in social studies education has its analogue in curriculum theory.



If we accept that its primary and criterial function is to "develop theory... that may enable those of us involved in education to be aware of ways of transforming educational practice" then clearly the two areas of research, social studies and curriculum theory, coalesce in normative and strategic terms. My recollection of traditions of curriculum thought has given the reader some altitude with which to view the career of the journey of a renewed curriculum studies in its practical and conceptual aspects. I will rely on some of Michael Young's prescriptions then to give a final answer to the question: of 'where do we go from here?'

1. I make the association between social studies research and curriculum thinking a strong one. As a result curriculum theory must be pre-occupied with teachers' and learners' everyday meanings and theorizing. It must seek to explicate the relations between those meanings, organized knowledge and the larger socio-historical whole. We must renounce an atheoretical stance in curriculum practice and instead work with a notion of theory that sees the test of its truthfulness validated in practical action on the part of teachers and learners.
2. Curriculum thought and interested school practice must act strategically to build extra-educational alliances with many interest and community groups in the effort to realize its normative ideals for children, for citizens and for the future society. Interdisciplinary



viewpoints intrinsic to curriculum work show us that school innovation is linked to the ongoing activities of persons, the organization, and the wider ideological climate of reform. In proposing social studies reform we engage in social studies assessments but not in a vacuum, lest we describe the phenomenal presence of a non-event.

3. Curriculum theory and social studies education is required to incorporate analyses of political and economic dimensions that can limit or enhance our understanding and control of reform movements. There is a need for an historical imagination amongst practitioners committed to change. Understanding the emergence of the scientific curriculum-making movement in the early twentieth century, or the development of the structures of the disciplines movement in social science, or compensatory education programs in the late 1950's, as the outcome of conflicting ideological and economic interests under liberal and monopoly capitalist class structures is of immeasurable importance in proceeding contextually with progressive efforts of democratic transformation in our post-industrial culture.



## CHAPTER 9

### HOW DO WE GET STARTED PRACTICALLY: CASE STUDIES AND SCHOOL SITUATIONS IN CANADA?

I will treat the second and political moment of my earlier question about 'directions to take in social studies renewal' in a separate section and as a separate question. My response is distinctly pragmatic and deals with the problem of personal inertia, fear, and mobilization in the day-to-day reality of an administered life. Partially, for these reasons, it is terse and programmatic.

#### HOW DO WE GET STARTED PRACTICALLY?

I have been pre-occupied throughout the course of this study with the importance of certain kinds of theory for informing our work as teachers and developers on a number of fronts. I have suggested that critical theory can address issues of concrete research procedures, that it can re-orient our conceptions of what it means to do social studies inquiry, and finally how such a tradition of critical philosophy can deal with the problem of practical mobilization and resistance for change at a personal and institutional level. This is not to say, concerning the last point, that the function of critical philosophy, say in its role of ideology critique, allows us to act freely as in the way of a driving impulse. Instead, the critical tradition functions to disclose the social influences and assumptions, the con-



ceptions and forms of knowledge that act to constrain and limit our life choices so causing us to engage unreflectively in self-destructive practices and relations.

It could be said that the relation between our curriculum and social theorizing and our practical work in programs and classrooms has historically been tenuous. At worst we have been unclear as practitioners about how theoretical knowledge in these areas may be relevant to our lives. The more spuriously pragmatic amongst us have discarded theoretic practice in favour of trial and error, intuitive work in curriculum and social studies. At best, the theory-practice relationship, when it has been partially clarified, has taken on an instrumentalist or engineering conception of how knowledge can guide our actions. In a post-industrial culture such as our own we have become foreclosed to the alternative ways in which knowledge may be relevant to our lives. In curriculum research and in teaching-learning practices in schools we are accustomed to developing the kind of theoretic and normative knowledge that sustain relations of domination. Let us consider whether our theorizing concerning knowledge, the person and the social collectivity can indeed inform our actions without forcing a manipulative role on those charged with holding this theory. This notion is a vital one to consider when dealing with the question of personal and collective change that is freely and autonomously chosen. We must by the same token discard the fallacy that theoretic knowledge forms are inert, abstract and suitable only for



esoteric gamemanship amongst academics. The relations of power and disclosure are rooted in forms of knowledge and the capacity to act intentionally in and through a person's emotional, physical and social environment. I am arguing that we are never freed nor can we be of relations and traditions of knowing and theorizing. That to begin to admit and disclose how our actions and those of dominant others structure and sustain our self and worldly awareness, our capacity to act morally and to reconstruct our social situations is to begin the struggle toward our enlightened and emancipated life. It is in other words to ask the question, What other ways can genuinely scientific knowledge be practical?

I am arguing for a life form which includes a social-theoretic practice that informs people's needs and sufferings. I am suggesting that by choosing enlightenment we are embarking on a movement that deals with how to change, with new self-understandings, with new and more fulfilling life-forms. I have been suggesting that because ideas have a partial but determinative influence upon us that a change in our self-conception and in the social-historical origins of ideas is a first step in the transformation of self and social structure. A particular strategic aspect of the critical project is to engage in criticism and reflection upon "basic action-guiding beliefs" so that with work on other fronts we may be in a position to freely change our behaviour. I am sketching an image of freedom here that con-



sists of being self-determining in the ability to decide, as the basis of critical self-awareness, the manner in which we wish to live. Curriculum and social studies practitioners can act catalytically with one another and with students to reveal how "their own (murky) false pictures of themselves and society are a contributory cause of their own unhappiness." (Fay, 1975). In this sense, social and curriculum theorizing grounded in a critical philosophy are at one and the same time theories of the social world and of knowledge organization respectively as they are plans of action concerned with how actors can act differently as active, self-determining subjects in a world saturated with administered consciousness.

Fay (1977) in an important essay on the theory-practice link characterizes the project and the problematic of resistance and change when he says:

What matters is not only the fact that people come to have a particular self-understanding, and that this new self-understanding provides the basis for altering social arrangements, but also the manner in which they come to adopt this new guiding idea. In fact, rational discourse must be the cause of the oppressed's change in basic self-conception.

(Fay, 1977, pp. 224-225)

It is not only the belief or truth or the theory or point of view that persons hold which is important for matters of change. It is also the manner in which persons come to hold this view, their feelings, reasons and beliefs for doing so and why they can and will reject another



point of view. As important then for self-conception change is the (uncoerced) manner and milieu in which discourse occurs and alternatives are offered. Fay (1977) accuses many revolutionary movements, that insist on immediate, mass assent to ideological propositions, of neglecting the difference between the truth of statements and their rationality (i.e. the rational means of their acceptance). The problem for us here, as curriculum practitioners is that we would be faced with long term re-education and incentive programs in order to have researchers, teachers, and students acquire competence in logical argumentation. Clearly, our schools have de-skilled this kind of critical deliberative thinking to a narrow psychologistic focus. If, as Fay argues, rational assent and receptivity to the worth of argument is a pre-condition for radicalization, then our task for practical reconstruction is made more complex and elusive.

What would be some of the recurrent, necessary features for pedagogical settings in which persons are committed to critical reflection and reconstruction?

- A. In an institutional setting the observer can expect to see persuasion, argumentation, debate, criticism, analysis all undertaken as dialogic forms of communication.
- B. The presence of small groups that are egalitarian, relatively recrimination free with a relative commitment to a rational discussion of member situations and experiences.



- C. Group life would be insistent on member responsibility for choices and decisions in a climate of openness, trust, and support for feeling revelation. (I am reminded here of the intense need to begin re-ordering school life professionally and administratively on a collegial basis).
- D. That work within institutional settings and in groups marginal to the social collectivity comprise, in part, social and global analysis (of quantitative and qualitative nature on the intrusive effects on psychology and structure of the experience of everyday life); the development of a radical new vocabulary (within specialisms and in ordinary language); the growth and spread of consciousness-raising groups.

I am suggesting that the critical practical project for curriculum theorizing, as for social studies education, reflects

...a fundamentally different conceptualization of the world, in which one can see the particular and the concrete ways one unwittingly collaborates in producing one's own misery and in which one can gain the emotional strength to (accept/act) on one's new insights.

(Fay, 1977, p.232)

In this culminating section of the essay, I believe I have provided a few necessary leads that many of us can employ directly in our work towards restructuring social theory and political activity. Let us remember that the inquiry has only begun, that we cannot be satisfied with



glib formulaic answers about curriculum change in schools, and that the process of enlightenment is historically infinite. I close with a reminder to all of us formally or tacitly committed to reform and to all its attendant risks: "(that) in a process of enlightenment there can only be participants" (Habermas, 1974).

#### CASE STUDIES AND SCHOOL SITUATIONS IN CANADA

I have discussed in earlier chapters of this section concrete instances of school-based, community-based, and independently-organized social studies curriculum projects and precedents that reflect what I have established are norms of critical practical inquiry. These projects which range across North America and Britain represent alternative political, cultural initiatives in social education. There is by no means consensus on what constitutes critical practical pedagogy in these projects nor is there agreement on what successful learning outcomes are or how we could consistently recognize them. Furthermore the issue of the organization of curriculum development as a process of enlightenment is far from shared, and is at best tacit, amongst the participants in these projects such as parents, students, teachers and other citizens of the communities in which they are based. Whether 'blessed' or 'damned' I can discern from a higher altitude or meta-level some real patterns of convergence in this array of international projects that I have summarized in Chapters 7 and 8. Each



project is committed in some way to social structural reconstruction of the immediate and distant world surrounding students, in the critical present, and as future citizens. The projects are organized at different levels such that student consciousness, community and societal problems, and the methods of critical practical reasoning and action combine in living projects that include many participants. Each project has curricular and social horizons that extend beyond organizing for the next social issue, or the next social scientific analysis of societal institutions since each project couples analysis, the contents of consciousness and intentionality with the commitment to personal and collective transformation; that is, to some idea of the good life. These projects in social education do not recreate yet another social science-for-pedagogy revelation that happened so frequently with curriculum development in the 1960's and 1970's. Critical practical social education calls the bluff of earlier 'citizenship approaches' by inquiring reflexively, politically, and historically into the nature of the skills, competencies and consciousness that will mobilize for citizens who will create participatory democracy (in contrast to the stall of anticipatory democracy). In my brief review of paradigmatic projects, I do not claim to have been exhaustive in the curriculum developments occurring in the United States or Canada; to do so would be naive for these works are continually being virtualized and dissolved in communities across the continent. What I can accomplish,



however, in this portrayal are the structural, biographical, and intellectual-cultural preconditions for doing critical practical curriculum development in social education. This partly involves identifying, knowing, and resisting the relations of domination and hegemony that fetter human development under organized capitalism. It also involves coming to know in some perspectives the persons who have been engaged in these projects or who will meet together in common interest in deliberation of their and their students' futures.

One of the conditions for empowering practical method in our curriculum deliberations and pedagogy is to step back into the lifeworlds of those participants in social education. To do so means to dwell in and seek to understand at a deeper level their arcs of intentionality as teachers and students struggling with new cultural forms, and the risks of personal and professional transformation. In many ways, to return to the lifeworld of participants provides this kind of study with a social text that can act as the auspices for understanding curriculum reform more fully. To explain why persons act or do not act upon their moral convictions is not a social puzzle that conventional human science is able to open for us. Stepping away, however, from institutionally bound speech and listening to the text of communicative action of participants reveals the kinds of cognitive grasp, moral development, and interactional or motivational competence that teachers and



learners hold of curriculum and pedagogical reform practices in their situational and structural contexts. To reveal the contents of participants' lifeworld concerns, in the organization of critical practical pedagogy, is an internal moment for this inquiry. To do any less in my practical method means to risk that this work becomes a methodological opportunism or a strategic 'vanguardism' in the names of this inquiry and of the persons working in critical social education. So, I have consented to 'let the people back' into my inquiry into curriculum reform with the hope of securing their living intentions of fear, anxiety, and desire in common projects of our renewal.

In this chapter I draw from a series of unstructured interviews with twelve experienced teachers and student teachers from across the province of Alberta. These interviews were conducted over a four month period in the spring of 1981. In some cases I returned to these participants two and three times to extend the depth of our discussion into the nature of teaching critical social studies. In each case the participants either through their own teaching experiences or through course projects as students were committed to practising or learning more about critical social education. Without exception the persons interviewed had had experience of some kind in the public schools of Alberta. Each person either had or was planning a first career in school teaching or community development work. The persons interviewed represent a select sample,



arbitrarily chosen, of those confronting the personal and pedagogical possibilities of implementing in some form the norms of critical social education as I have characterized throughout Part III of this study. This sample is not representative of anything more than a cross-section of exceptional teachers doing pedagogy that represents some existential and professional risk to themselves. Each of the interview participants through 'uncovered' self-reports has expressed or demonstrated an interest in critical social education. Similar to the unevenness of conception and realization of social studies curriculum projects in North America and Britain, that I alluded to, the reader will likely find the kind of understandings displayed in these interviews to vary considerably between each person; in fact readers will note, too, an internal inconsistency in participants' self reports at times. The reader will not find the interview particularly conclusive of anything nor are they meant as evidence or as validation of any thesis sketched in this study. The extracts from the interviews are intended to illustrate the variability in students' and in teachers' consciousness of what critical social studies means pedagogically, organizationally, and ideologically. The interviews do illustrate, heuristically, the levels of consciousness that typical participants such as these have for understanding self, school and society. They are important, too, for curriculum practitioners, for bringing to awareness the need for all interested persons irrespective of social consciousness to organize curriculum work as a series of publics in



communicative action. My role in these interviews has been that of social studies teacher and education faculty instructor of social education methods courses.

I provide the text of the interviews with minimum interpretation - either theoretic or impressionistic. However, I have given some consideration to understanding and identifying levels of consciousness of the participants from a genetical-developmental view. Habermas (1971, 1975, 1979), Piaget (1970), Riegel (1975), Mead (1934), Kohlberg (1971), Flavell (1963) converge to some degree in their perspectives on how ego or self organization and development occurs. Each of these theorists tie ego development to parallel sub-processes of communicative action, cognitive development, and interactional or motivational competence. Together, these processes in a biographical-social context pass through developmental crises, accommodations and social learning as the child and adolescent reach toward degrees of autonomy from internal and external nature.

The import of the former developmental accommodations for critical social education research is as follows. Habermas (1975), Keniston (Youth and Dissent, 1971) Hampden-Turner (Radical Man, 1971) have done considerable work on the social psychological and culturological factors that affect the resolution of adolescent crises in youth; rebellion or apathy appear as the most palpable outcomes. Habermas argues (1979) that socialization patterns, adolescent developments and



crises resolution, and identity construction are strong predictors of "deep seated, politically relevant attitudes " (Habermas, 1979, p. 70). The embodiment of these processes is primarily in ego development - a dimension of which is moral development and hence the possession of certain kinds of moral consciousness. Ego, a key concept for psychoanalysis and hence for critical social theory, contains a basic normative connotation as an ideal personality state. Ego, as a concept, is both descriptive and normative and can be understood as the symbolic-practical organization of consciousness developmentally - spaced over time. It clearly has universal implications in terms of the species formation but it also contains empirical-normative referents for the individual person involved and for the social relations in which this intentionality is embedded. Ego developmental maturation says Habermas is not primarily nature-like or invariant but is socio-politically mediated as is communicative development, as a sub-process. The equivalent in psychoanalysis of 'ego autonomy' is an ideal typical personality whose formation and embodiment, socially speaking, is one of unconstrained communicative action. Definite social, political relations follow from this development. Social psychological studies undertaken by Fromm, Marcuse, Loewenthal and others unmistakably tie psychological constructs together with sociological ones. This is because the communicative organization of ego development logically and empirically presupposes forms of social structural evaluation. Ego autonomy and 'emancipated



society' reciprocally presuppose one another. As Habermas painstakingly shows in Legitimation Crisis (1975) the organization and selection from cultural traditions in a society strongly determines the motivational, and hence interactional competencies persons develop under (organized capitalist) society. This being so we can expect legitimacy and popular action can be channelled through particular social forms of the institutional system. "...Total socialization (can) be recognized, if not in the fact that it neither produces nor tolerates upright individuals " (Habermas, 1979, p. 71). As Riegal (1975) indicates ego identity can be considered a dialectical concept that bridges personal interaction with social constraint. Cross-cultural analysis has yielded (Habermas, 1979; Kohlberg, 1971) the suggestion that consciousness can be identified as developmentally-structured. It follows that consciousness as embodied in ego identity is essentially social action and that consciousness expressed in communicative action can be testable normatively and practically. The outcomes for persons holding structurally dissimilar levels of moral consciousness, as a communicative-linguistic organization of identity, for critical practical inquiry should shift in terms of the level of ego identity expressed. (See footnote 1 for two schemata useful in the organization of impressions from the following interview dialogues.)

I have included extracts from four interviews due to time and space considerations and the fact that qualitatively



distinct forms of critical social studies theory and practice emerged for the interviewer in his review of the discussions.

### Interviews with Bill

Bill is a young married undergraduate student in educational methods in his senior year. He is a native of the province having been raised just west of a large urban centre. He has voluntarily enrolled in an advanced social studies methods course. He intends to specialize in junior high school teaching in a suburban school district.

Excerpts from the two sessions:

Eric: ... What do you think would be the essential qualities (as) a teacher would have to have to succeed in elementary or high school (classes)?

Bill: O.K. with my student teaching there are three things I found essential. The person should have a genuine feeling toward the kids, they should like the kids or they shouldn't be in the classroom ...and they have to have variety in their lessons...not just one strict teaching style like lecturing or even role-playing every day the kids wouldn't be able. I think you have to have variety to be successful. If you don't pick up the same old notes every day I guess that's part of caring for the kids....

Eric: Does that mean a particular view of teaching you have when you say that?

Bill: I'd say that running through the notes - I wouldn't say that's good teaching...that's jamming things that they really don't. There's got to be something better than that unless they (teachers) argue that in ten years they've got the expertise that they don't have to prepare anymore; that they've got everything so perfect that they the kids are going to learn no matter how they put it forward. In my student teaching I tried everything from lecturing to role-playing, discussions, debates - anything I could try and it seemed to keep the kids on top of things ...and part of social studies is just keeping



them aware. You walk in the class and they have to... you know, they don't know what to expect.

Eric: What about specific things that the teacher might come out with?

Bill: Well, uh, something that I don't have which I think would be essential is the knowledge area - but you don't have to know everything about European history to teach European history which really surprised me ...I was scared ...I thought Jesus, I was teaching China to grade 8 and I thought I really had to start reading everything about China. As long as you know the concepts you want to get across then they're going to get those concepts....And after your years of experience you do finally get the knowledge base which is broader. I don't think much of the content required here is really much use at all. Take the Riel rebellion; after you've taught you really know more than after learning about it.

Eric: I've talked with you all at some time or other what critical social studies might mean and also what it might mean to teach it and to be a student. Now if we were striving for that in the class (the practice angle) what is it like to be a student in the class with our attempts to put those into practice.

Bill: Uh, it's probably one of the most conceptual things I've gotten into in university... deepest study into a particular area... here you're really getting into it and I think I really achieved a lot by realizing that there was more to social studies than just the curriculum that's handed you from the school board. There's a lot behind it and a lot of different angles to take. There's not strictly what they say is what goes. There's approaches, and styles and different theories as to what social studies is....

Eric: What about actually being there? Say, either being challenged or set upon with questions and how do they deal with those as a teacher. Or, how as a student do you feel about those sorts of ideas we talked about? What does it do to your head?

Bill: It seems really abstract to me, a lot of it but I don't know if it was over my head or I didn't get interested enough or deep enough in it...but once you related it to the practical areas then I could see that there was a technical backing to it... but I don't know if the technical was necessary to understand the



practical...certainly not as deep as some of the discussions we'd had.

Eric: What about the role of the student?

Bill: Yeah, well I liked the atmosphere better in a small number of students there. That allowed to express your own opinions or your own feelings about whatever. I think though that I learned far more than I would have in a class of 40 people for three hours and to listen to someone tell you what the truth was and you wrote it down. I don't know if even the context mattered in this context. It's really rare that you sit down like that and force yourself to analyze something.

Eric: Any growth points?

Bill: I was just thinking ...a bit of self-awareness... it's made me more aware of what's going on. It's helped with the discussion skills and able to convey that to someone else... and to take a point of view and hold it up against everyone else and they try to tear it apart and you have to defend it. Now that's really good exercise because I'm sure we'll all run into that....There are just two instances of where I get something out of that class that I couldn't out of any other...I imagine you could do it with just about any subject matter ...Everyone was constantly questioning other people and making them defend themselves which was really good... sometimes you had to tell the other person yes, I was very wrong.

Eric: What changes, if any, do you see in your actions as a teacher as a result of the course experiences?

Bill: I think I've got the basis for good arguing and that I could commit myself to something where I before I don't think I could commit myself to a particular ideology. And if you are committed to something then you can defend it. There might be things wrong with it... but that still gives you some sort of confidence that way....

Eric: Is part of what you're saying is that if you do hold an ideology you can defend? Is it important that you do hold one now? Does it make a difference?

Bill: Um, yeah I think it's important as a teacher because what it's given us is one step on the other people. It's going to take them a year of teaching before



they finally sit down and think and have some idea of where they're coming from whereas we're going through that now. We're going out there as teachers with a group of commitments and beliefs. They're fairly 'backable beliefs' and I feel it's an advantage over those persons who haven't.

Eric: Can you separate the teacher ideology role from that... just as a person?

Bill: To some extent you'd have to separate. I guess you'd have your basic values that your ideology - such as being honest or perform in a particular way in society. But beyond that most other people don't have any commitments except maybe to democracy. With this class you've gone into more abstract commitments - and taking on a commitment that you're not really that committed to but you develop a commitment towards it. I can see that helping you in any job. (Why?)... Well, yes it might jeopardize in looking for jobs since you have this commitment. But you'd feel more fulfilled as a person, if you had a job and felt committed to the goal of a job and you stayed within or close to that commitment. I think that would work within any situation, not just teaching.

Bill: ...I don't see critical as just disagreeing with people all the time; that's just too narrow. You can accept it in some circumstances and then there's a logical order in which you can be critical. You can't wildly be swearing and yelling. 'Oh, this is just a bunch of shit.' You've got to state your case. Well, I've seen that with different social studies staffs that some of them just say wildly, 'Oh, this is garbage' and they don't really analyze what they're saying is garbage. And they're right most of the time it is garbage but they don't know why - they haven't really thought about it enough just to say it's garbage. If you ask them why they say it, it just is - they haven't analysed it. But I wouldn't say all teachers are like that. They really do look at curricula, especially curricula, critically. They do have a particular commitment to a way of teaching, to ... a subject matter....

Bill seems to hold a conception of social studies



that bases its pedagogy on pluralist variety and care for students. Bill does not in any of this dialogue argue for a social studies that rises above these notions; social studies as public relations. Critical practical activity in this domain means, for him a set of reasoning skills to 'back up' one's arguments or pedagogical perspectives. Holding an ideology for Bill seems to imply taking a position, any position, on any issue. Ideology, for Bill is not synonymous with societal critique. Curriculum criticism can be more defensibly made, according to Bill, if teachers have critical reasoning skills. Yet analysis of curriculum and of pedagogy is grounded in whether these forms 'bore' the children or excite them. For Bill, the giving of reasons by teachers permits them to rationalize their conduct. This puts persons who can do this above most of their peers - in advantage. Bill does not bring out the wider questions of the justification of social rationalities. Bill exhibits a concern for doing his best at working within a pre-agreed system of norms in which the 'concrete morality of primary and secondary groups' must be saved; that would be his teaching peers and students respectively. Bill's sentiments expressed in these excerpts resemble an ego identity known as the good-boy orientation (and at times he indicates a law-and-order orientation). (See Kohlberg, 1971, Habermas, 1979 for a full explication of these ideas.)



## Interviews with Rob

Rob is a young, single undergraduate student in his senior year in the education faculty. He is a native of the province having lived much of his life in a small city in the centre of the region. As a high school student he was involved in a school-community public issues program centred in his local high school. (The program was consciously structured after Newmann's 1977 citizen action principles.) Rob has travelled extensively outside of North America for personal interest. He intends to teach public school at some point in the future. He expresses an interest in global awareness issues and is essentially non-careerist in his educational training. He plans to return to Europe in the coming year to take up more studies in the French language.

Excerpts from two sessions:

Eric: In general, what would you say are the essential qualities any teacher should have to be successful? (Note, that I leave much undefined!)

Rob: O.K. There's about four that come to mind. You should be able to develop a sense of motivation with your students and the method you use to present material. You yourself as a teacher must show your own motivation. Secondly, a teacher must be diverse in his approach. There are many angles to a problem...a teacher brings a wide variety of knowledge to a group of students. You're trying to expand their depth. Thirdly, ...a teacher has to be one who can understand where students are at in their thinking, empathetic, and understand how they deal with situations. How would you communicate to them matters of relevance, otherwise? The final point is that



whatever you teach has to develop relevancy (immediate feedback) to the students although its entire potential may not show all at once. ... To simply say we're going to study this problem, read this readings, and do a paper on how you would solve it. Well, unless the student can see how the problem is affecting him or how he can affect it then it's not going to have any depth of meaning to them. Yes, and I think these can be applied to every subject - whether social studies or the arts. ...Motivation, diversity, empathy, and relevancy to your students.

Eric: You didn't interestingly mention skills, content or mastery?

Rob: I think the teacher is acting more as a guide. You can't just go in there and say anything. But I think you can provide a base upon which they can explore further in some depth. A lot of what happens depends on the personality involved. I don't think you can completely train someone to be a teacher. These skills may be brought out in the methodology courses in the university. However I don't think that type of skill in our training is really touched on.

Eric: I think that in our group our talk about critical teaching, critical pedagogy or social studies have implied changes in all of us....What do these changes mean personally for you and as a teacher... reflections and action are key ideas in the organization of courses like this? Autonomy means working within a tradition and yet fashioning projects out of your own personal initiative as a teacher.... What is it like to be a student in this class given those kinds of ideas at a gut level?

Rob: You mean in this class we're in? Well, it's quite different, it's quite small and the atmosphere feels different from a lot of other courses. I think we were exposed to a lot of different types of approaches. If anything it developed an awareness of alternatives; before I just didn't know what approach to take ... I can see their worth but how to practically implement them I don't know....If anything my own sense of direction in social studies is confirmed. I wasn't sure before. Everyone's ideas were accepted at an equal level rather than having someone saying,



'no', that's incorrect. A very typical thing happening in other classes is, 'you're analysis is not correct.' Your ideas don't hold any weight ... sometimes I felt a lack of sense of direction in some of the materials we dealt with. A lot of things that happened were typical responses, a lot of them were things that didn't occur to me at the time and I quickly had to do some searching in order to develop a response to either support or say, for example how the 'activity' approach might be implemented.... In the class when we did our little presentations on method I didn't feel better, for instance, for knowing more than someone else.... Certainly, in a regular classroom situation you can't just walk in there and say, 'Hey, we're going to be on an equal level and have an exchange of information. You have to develop that rapport with the people in your class.... There's a certain amount of risk-taking when a teacher puts himself at the same level as a student - it has to be carefully developed.

Er-: What do you feel about yourself as a future teacher in relation to this class? You may want to refer to the qualities and possibilities of relationships or just the ideas, or from my point of view the possibility of separating them out. So, what do you feel as a future teacher?

Ech: I know that as a result of these experiences my sense of direction and what I had always intended to had been confirmed through this (class). I was always a person who believed in a practical approach and after examining this program, understanding it, that I will take this approach; however, not in the first two weeks of my job am I going to revolutionize the system - it would be wonderful if you could do that... however the approach can be integrated with my student teaching technique.... I also received a certain sense of frustration with the present school system, what is happening and what could be... because there's a lot of valid programs around... styles unused.... Many places in the school system people are still teaching social studies out of the sixties... they still have their notes... you need an awareness amongst others in the field. For most social studies is history and geography and the lecture method; it's just so much more than that. There are subtle ways of manipulating people. Certainly, they're not going to convert their classroom



overnight - every few days I can slip it into the lessons. One day is better than no days at all. Quarter-time, yes quarter-time, we'll use it in our free quarter-time that is allotted by the Alberta government; for frills. I'd tend to say that the real stuff goes quarter-time, not three-quarter time.

Eric: Do you have a glimpse of your future teacher role under critical social studies? (challenged, threatened, what?)

Rob: O.K. I know that one thing that would develop is a sense of frustration because in wanting to implement it I could become narrow-minded and fail to appreciate others' point of view - you can't just ignore another's point of view even if your position is right. Frustration is a major battle one has to overcome....(How much is frustration an inevitable part of critical teaching?) Frustration is something that could be avoided if a person were able to approach everything from many different directions - which is difficult. (an instance?)

O.K. If you wanted to effect change in government policy, perhaps a policy in relation to industrialization and you felt that industrialization was not a good thing. It was going to cause environmental damage, cause a change in your lifestyle. You would be approaching, in opposition, trying to convince other people, trying to make predictions and yet other people fail to see your point of view. (Frustration develops). Yet if you persist and consider how they could be affected it comes down to you making a value judgement because certain industrialization will do a lot of (contradictory) things.

Eric: Is there anything different that you see or feel or understand about yourself; or change in attitudes about your experiences in the term?

Rob: What did I discover! I certainly had to be more reflective about what was going on. I said before that this class confirmed my beliefs but that I had to, was forced to re-examine them by taking a step back at what else was going on, and I discovered I'm right!... That some types of curricula are not suitable for some people to do. My particular preference (activity approach) is right for me. That gives me a good feeling, a feeling of confidence to go out and try it.



Eric: Well, but what makes you feel right, Rob, what's it like? Did someone just say, you're right Rob?

Rob: Well, it just clicked like that, I'm right! (laughter) Well, I think basic support from other members of the class; you know they were always open (that didn't keep on saying I was right, though) and I had to consider other points of view. They said this to me... but other people are going to help you arrive at a better understanding of yourself and how you view the program you're dealing with. You know that was promoted within the class partly through the examinations, others' work....Any one of these programs we have discussed have promoted more aspects in the total development of a student than the traditional classroom setting where information is disseminated.

Eric: Taking what you and I have considered 'the critical' what might it mean to teach a child this way? (or high school students).

Rob: Well, certainly the student would learn not to accept everything he reads, what he hears on the news, what other people (the teacher, especially if it's in print) say; one thing that would be developed is the ability of a student to question everything. From that he is going to have to decide what is right for him. Another quality that would be developed would be an acceptance of other people for what they are. Perhaps he doesn't agree with those persons, with their feelings or values but accepts them for (what they are). So many of the social problems that develop are as a result of people trying to change themselves because of peer pressure.... Sure there'll be crises, but maybe my lifestyle not really for me - am I who and what I really want to be?'. ....

Eric: O.K. Yes, if though you're going to question everything, then what will you go to; what's your basis? I'm not talking about a logical trick here. What is the basis of student's questioning?

Rob: In examining the question, no matter how much (is done) of both sides; I'm not saying there's two sides, there's many sides of a question but the major thing that's going to come into it are the major values he's already developed (right or wrong). They're certainly going to play an



important role in the action or direction he decides to take. (Does this mean providing the means for new values)

I think so, what you make or work at a change in your values it's going to affect the next problem you deal with.

Eric: O.K. What's involved in taking on a critical attitude to others, to students, to ideas, to what you do? (This overlaps with others I know.)

Rob: O.K. The acceptance, the exploration of many ideas. I think you have to formulate a stance; become committed to a point of view. You can't just sit there and be wishy-washy all the time ....(But) in taking a stance means to be aware of both positive and negative aspects of each problem and to be aware of that is what you must develop in a student.... It's harder to do something like that... it's easy to take a stance something if everyone seems to be doing it; yes, I believe in that, and not really know why and since everyone's doing it, well. And that's a very easy way out of doing it. If you're going to be critical about something then it's going to take a lot more work, a lot more investigation on your part. It's not going to be easy but I think you're going to be a better person for it.

Eric: Yes, but why do it (at all?)

Rob: Why not? Personal satisfaction.

Eric: But it's satisfying to feel warm and secure!

Rob: Yes, but it's distressing to know that you're ignorant toward the situation ... you have to have a certain degree of 'critical attitude before you can question it otherwise you're very happy in your own little space... unfortunately a lot of people are. I mean why do we have a political confrontation? It's a result of steadfast beliefs... (no, not trapped only in language). Attitudes and culture have a lot to do with it ... the old democracy - communism (situation) and they're both just high degrees of indoctrination. One is more blatant than the other but they both exist....

Eric: How do we avoid the bind you point to between declaring ourselves as teachers, not fudging



with a so-called neutral stance, and yet have students pick up and generate their own positions while the teacher dominates the action?

Rob: Well, I think the key is (this is a problem of the students not questioning what the teacher says) ...well, awareness. You know I think you should come right out in the open and say, "I do have a point of view here. I do hope you're not going to take everything I say." But so often the teacher makes that little qualifying statement at the first of the year and that's it... there's no other exploration done and you have to promote that....

Rob seems to distinguish, at root, between practising good pedagogy in social studies teaching and the demands his conscience makes upon his actions and talk with students and other citizens. He is willing to devote considerable time to classroom methods that respect the interests and motivational patterns of his students. He feels it is important to have students' own experience count as curricular content when they come to formulate their own positions and conduct. Rob feels the difficulties are considerable in trying to connect his view of the world through his teaching so that students can be exposed uncoercedly to alternatives. He rejects much of what passes for conventional curriculum and pedagogy and conscious that ingrained political beliefs and cultural patterns must be confronted. Instrumental manipulation for him is unacceptable. Critical practical pedagogy, for Rob, includes the expansion of teacher and student awareness, exploration of immediate social issues and alternative possibilities, and the formulation of socio-political stances by students and by teachers either in voluntary concert or as



individual choices. In critical teaching content, as a cornerstone of curriculum recedes in importance. Ignorance, awareness, skepticism and the right to know, and the freedom of choice are important procedural principles for Rob. Social studies is particularly suited for developing this consciousness in students. But other subject areas can do as well. Rob shows a pluralist conception of the cognitive world. He is thoroughly respectful of enduring democratic civil liberties yet he pays stock to the social-institutional whole of society - as a bedrock of lifeworld interests for all persons. Essentially, Rob seems not to operate with what can be called a sociological consciousness of the world but with more of a conception of self-evident natural law. This is the assumed arbiter of human rights, wrongs, decisions, and welfare. Students must be inducted into this tradition non-dogmatically and discursively. Habermas (1979), Kohlberg (1971) consider this cluster of social psychological traits to be an orientation to social contractual legalism.

#### Interviews with Marc

Marc is a slightly older post-degree student in the education faculty who intends directly to enter public school teaching. Marc has worked in other occupations during and before his professional teaching program but primarily involving manual and outdoor labour. He has lived most of his life in northern Canada amongst native and other minority cultural groups. He identifies himself as Métis and strongly supports the



expression and political organization of native rights. He intends to return to teach in the far north of the province when the program ends. He is self-protective about his own identity when completely immersed in a dominant white culture.

#### Excerpts from the Interviews:

Eric: ... What was it like to be a student in the class concerning the kinds of ideas we tried to work with?

Marc: ... I really, really thoroughly enjoyed it. For one thing, it was the first class that I ever been in that was a seminar type class... and you had to talk and that's something where normally you don't. We sorted out ideas and looked at approaches. Whether we agreed with them or not is unimportant ... we tossed ideas around, made objections about them... how would I describe? It was a creative way of dealing with the topics.

Eric: But as a student, what was it like?

Marc: I am thinking particularly of our discussions on values and morality in the classroom. I disagreed with some of the others and I really had to sort it out in my head exactly what I was trying to get across... and I'd never done that before. I used to approach it as a personal dogma; maybe that's the way I presented it sometimes! One of the most valuable things I got out of this experience, right at the very gut level, was to look at my values. Every teacher should have to do that ... 'cause you're going to get into a classroom and kids are going to ask you these questions... basic questions. And if you've never really sorted them out you're just rattling off facts or dogma. I didn't come out of there 'gung-ho' about any particular approach but I really saw something of myself that I'd never seen before. I had to sort it out as best I could.

Eric: You saw something of what, could I press you on that?



Marc: My values, what my values are not just as a person but as a teacher ... but I think, as good as some of the courses are here, they should make teachers look at how they click, you know really try and face their values. You know you hear an explanation of something, you can see the point so you agree with it. To really try and formulate your own beliefs, really search them out, and discuss over them is (very important).

Eric: O.K. Then what did that process tell you about your beliefs, what did it make you feel?

Marc: I saw that many of my values weren't based on an thinking process, ... just based mainly on emotion quite often, too often and, uh, that was sort of hard to accept. You know, when you have to defend yourself in a class like tha you have to sort these things out... and accept them or change (yourself) ... or (retreat). You must participate... you can't always retreat.

Eric: I can't resist asking you but how does the critical think come into what you're saying?

Marc: That's exactly what I went through. I had to critically look at myself and at my values. If I as a teacher can do that in the classroom... (make) students sort out their values and see what they're based on... that's... then I don't think you can ask much more from a social studies teacher.

Eric: Does that, musn't that mean a commitment then to yourself, to dignity, to the kids and then the things on top of it in the way of subject matter, issues... which may be a good way of approaching it? (There was a lot of role reversal going on over the term in which all of us took on different ones... teacher, student, inquisitor, so on. How did it feel for you to do that in that setting?)

Marc: I couldn't say I was nervous... but because I knew what you and the classmates expected... say, in a presentation the objectives were clear and you knew how much everyone knew about it (except yourself) and you, in changing roles yourself... you were very good because you'd ask questions all the times. You weren't sitting back judging... not even directing... bringing out other information ...I was always worried about not having enough evidence for the presentations or viewpoint I was supporting... not going in depth enough....



When you're dealing with an approach, the environmental approach, for example, there's so much theory associated with it that I know. I was more practical.

Eric: When you said you felt you had't enough material what did you mean by that and how do you know?

Marc: Sometimes I'd feel reluctant to carry on an argument that I was trying to develop...but again it was a very productive atmosphere. You knew that the other students weren't there judging you. They were there learning as much, and to contribute as much as you. I didn't feel ill at ease, in those circumstances but maybe not personally satisfied....But realistically there's a lot of material associated with these traditions and I'd never come into contact with it before ...and as far as presenting myself it was an excellent opportunity.

Eric: What kinds of personal meaning shifts if any did you get through these experiences?

Marc: Well, again I'd have to say looking at myself critically was one of the things that will really help me as a teacher, and having students help me, and what approach I don't know. I'll try different ones good for my personality and the environment I happen to be in....Prospective teachers should have to go through a course like that and really look at themselves. I know I changed, I really changed - the way I looked at myself, the way I hold onto values ... the mistake is often made of making values a slave to emotions ...and if I can somehow instill in students the danger of this I'll be happy with what I'm doing.

Eric: I'd like to press you a bit further on that - values and emotions!

Marc: I love to argue or discuss in a class and it's so easy to approach say, moral dilemmas and stuff just from a totally emotional basis. You can use words and facts so easily. But if you really want to search for the true meanings in values, the purpose of a value... it's something which deals with the human dignity almost... it's what you feel about yourself is reflected in your values. Gee, the social studies teacher, his job is so critical (that) the students he produces or come out of whatever he's producing... if they



come out with their emotions in control of their values then we know in the world around us there's so many cults springing up, where kids are lost, they're confused, they have nothing to base their values on except emotions and emotions change in.... But if you get students coming out of there who've really examined their values, how they've been formed, how other peoples' values have been formed (and the conditions behind them) then you're going to have people who are more tolerant of others, who are moveable to cope with the social problems we're running into nowadays (population increase, dangers of war). These people wouldn't panic as easily. They'd be more in control of themselves. Even in the family life if they relate to other people in terms of a productively critical outlook they'll be happier, their families will be happier, the society will be happier, we'll have a better world!

Eric: Some people though will be challenged in the world by that though?

Marc: Definitely!

Eric: What would you say are the essential qualities any teacher should have to be successful?

Marc: Well, from my experience I can see a teacher has to be very interested in the topic he or she is teaching and the students themselves. Like, if you... the students can feel the teacher is interested in what they're saying ... and wants to be there. Then they will carry that attitude themselves. In social studies, specifically (with the critical approach) ... to look at social problems from an objective standpoint, to get and analyze facts, develop a skill in forming a value judgement. You can't put down six or seven points and say these are the steps to making a value judgement. It's something a student must get a feel for... it's the student's own attitude. In investigating these (issues) he is discovering himself. The teacher is getting students to investigate social issues. But what are they (social issues)? They're based on fact, on value judgements, and the judgements (from these methods) are based on a logical approach, a critical approach. Things like humour, a variety of approaches to material they're a... (neccessary).



Marc expresses a strong conscientious humanism about his relations with others (students included). He is concerned that substantive issues and good pedagogy (his conception) combine to promote dignity in others. He finds it inappropriate to lay down strict-exact technical competencies for social studies methodology or clarifying and identifying students' values. Values, for Marc, are sacrosanct expressions of students' (and others of course) identity and embodiment in the world. Marc implies that social growth is psychological growth and that in developing or 'de-repressing' reflexivity means that formative, decision-making energies are released in the person; almost like an axiological naturalism. The study of social problems while important is a means to an end; - that is, restoring to persons the basis of their autonomy and the humanization of educational, family, and social life.

Marc understands values to be beyond facts and emotions and yet incorporates the latter two dimensions as part of the core of human action - that we must recover. Critical social studies have a vital if singular role to play in this work of recovering or leading to awareness a reflexivity that empowers self and others. Happiness, moral harmony, autonomy in decisions and beliefs, and tolerance of diversity, and social problem analysis (as a complex of value-laden interests) are the pedagogical and citizenship functions of critical social studies. For Marc, being critical means to



lift the veil of prejudices from one's personal belief patterns, to open oneself to the well of personal energies, culturally conditioned, within oneself, and thus to act in self determining ways - a sort of personal revelation and emancipation from the redundant controls of personal dogma. Marc expresses a sense of the transcendent in matters of human interest. He does not show a societal-historical dimension, so far, in his social studies theory and practice. I am reminded through his talk of the ideas of Rousseau (on natural individual expression and the dimmer horizon of a social commonwealth). Kohlberg (1971) and Habermas (1979) might categorize these sentiments as a social contractual orientation.

#### Interviews with Mike

Mike is an older married student having returned to the university to pursue graduate work. He is an immigrant to Canada of fifteen years who went almost directly to the northern rural communities of the province to teach public secondary school. He has had considerable experience in the classroom with a range of students, of all social classes, to whom he taught social studies. He enjoys school teaching, is considered highly competent by his employing school district, and yet he also wants to pursue the life of the mind - his mind - at this university. He displays a definite social consciousness of the conditions surrounding curriculum development. He has worked extensively on community issues



projects with his students which he feels, at root, is the only defensible social studies teaching. Mike may return at the end of graduate work to the northern community he first taught in upon coming to Canada.

#### Excerpts from Several Interviews:

Eric: What is your conception of the essential features any teacher should have to be successful in the classroom?

Mike: Well, I think first of all the teacher has to care. He has to have some kind of respect and regard for students seeing them as human beings. As I've been teaching a long time the emphasis on anything like knowledge isn't anything like as important as the relationships that can develop in class between teachers and students. In fact, those sorts of artificial terms like teacher and student can virtually disappear. Lots of people think this happens in their classrooms but I suspect just because of the nature of schools, the nature of the day, so forth it's not as true as we think it is....Some teachers can relate to students in such a way that it's human beings working together on some issue or question. It's only when relations like that develop in classrooms that you can get to that critical perspective in any type of shape or form....You can't write points on a blackboard in order for students to become critical thinkers. It's not a formula - it's something you develop together. You have to be as open as the students....You have to be able to live with oneself, too, 'cause students will often develop critical thought in such a way that they will begin to criticize the institutions that they're in of which you're a part. At least the institution sees you a part. They separate you from the student. So you've got to be able to live with another form of criticism from your colleagues as well.

Eric: Are then questions of skills, knowledge and so on very much in the background of critical pedagogy?

Mike: Very much so. I think that people look at the word fact, and in their minds it's always when did John Brown do this or what date did this happen.



When you start to look at the word fact critically that type of meaning disappears. It means doing something together and then you begin to recognize where you come from; some of the underlying assumptions you've held; the fact that we're all victims of ideology; we begin to expose all those sorts of things. So it's very much a different type of educational experience for the student. It's more than just questioning. Lot's of people in the 'sixties thought they were teaching kids to be critical and it tended to be knocking things down.... The way people perceive things, in some ways, is no more their fault than the way you perceive things. It's that whole historical tradition of where we come from. It's only when you can get students to start looking at that sort of thing that can (introduce) someone into critical thought.... So much of traditional schooling does not view fact in that way at all. It worries me, for example, in the way that in the Alberta social studies program, the way generalizations are handled they're not seen in relational terms at all - except in a mathematical way - where we add one concept and add another concept and that equals a generalization. The relationships are never locked at....

Eric: Yes, I see it that way. Facts or generalizations are essentially practices tht coalesce or break away; they are relationships that are achieved and never exist as facts or iota independently at any time!

Mike: That becomes very hard for people to recognize in a way. I think that ... whoever writes, whoever speaks, and so on... we're usually talking in terms of relationships. Until we can see that I think we're blind. Say, with political parties one might say that one is more advanced than the other. But until you can see these phenomena and their outcomes as relationships then we don't see anything.... Teachers are as much victims as the students of the system.

Eric: In terms of some of the things you've done; say, even adopting a critical mode in the classroom what do you think your students, or students in general would undergo as we practise those kinds of relations?

Mike: Well, I think that when I look back, ...Some of the students are very perturbed at first. Most of them



as high school students have, through experience, got the system beat in a way... or react in anticipation of how they think the system will behave. Therefore when you take away the boundaries or guidelines they're used to... they're a bit disoriented.... In some of the projects I've been involved with and I'm thinking of one 250 miles north of Edmonton where the students themselves were confronted they had to become far more involved in things ... they were the audience before.... In this particular project the students had to go out into their own community ... (it was voluntary). They worked with people like their own parents and they discovered they had a great deal of expertise they never expected before. Because that's not the normal expert they perceive to be the expert... I guess with their parents they put on a different pair of glasses so to speak and looked at their community critically... all types of things taken for granted. The two of us when working with the students didn't know how things were going to go either. We were just as much out to sea ... a year later we got students involved in another project. But this time they decided they wanted to make a brief to a land commission concerned with whether a gas company in the area should put sulphur extractors on its plant or not. Then they called in so-called experts from the Department of Agriculture and we realized just how critical many of the kids had become. These guys didn't get the questions from the students that they expected. It took us almost a year to realize that what this exercise had developed in some students was what we could call critical thought.

Eric: How have they changed?

Mike: Well, in one sense I suppose they've become politicized certainly over the ecology, lifestyle, the environment. Some of the assumptions associated with these they began to question. They began to ask, for example, why when barley crop reduction is associated with gas plant emissions would any commission still allow these companies to go ahead. In a sense they're trying to put one and one together and make two; but it's different they're looking at the power relationships, the long term trends, and asking how is Amoco able to do this ... whether we'd totally call that critical thought is up to the observer.... These are concerns different from those usually you run into in the classroom... I was never sure that when these kids



got their answers back their interest was there because most of them were going to be farmers and their livelihood was threatened or that there was more to it than that....I'd like to think there was... say, detrimental in terms of land production and in the way the company was operating....

Eric: What about crises of identity or personal reactions from the students or the community?

Mike: Well, I know that some of them went through... some problems.... Feedback from parents, from others were concerned about the kinds of questions that students were asking....They feared me and John and thought maybe the students were being manipulated....But we tried to go through that co-active sort of system ... not influence the students unduly... and some of them felt that the students were becoming sort of radical. Now I've always found the word is used very strongly, particularly in North America. It can be used in a conservative or a left-wing way ... parents, neighbours felt they shouldn't get involved in things this way. But the kids felt they had to. This was what being human is all about... is getting involved in these situations. At least having some control over your destiny ... in another project I worked on we went to an Indian reservation and the teachers there were going to tell them (the students) what it was like to be an Indian. They knew, they had been to university for four years. But you've got to confirm it with the natives. That's not the way most teachers operate.

Eric: What is it like to be a teacher, at the time and in retrospect, in that kind of a class?

Mike: Well, at the time I suppose as I was as confused as many of the kids. The stuff I did earlier in my teaching career was so much more comfortable. I was so much more comfortable. I was in charge of the rules. Now, trying to develop this perspective in the student means I surrender a great deal. One of the things students do in that is to expose you. We think we're very student oriented but in fact they're not... I think I took myself by the scruff of the neck and asked myself are you really doing this, are you really letting them ask questions or is it just simply a gloss... you've kidded yourself....In one sense I was fortunate that I taught in a school, and due to some things I had



done previously, I had a degree of legitimacy which a first year teacher wouldn't have....Like the principal wasn't worrying about control... or where the hell were the kids....In that sense some things were not unproblematic while others were. I think we were allowed a freedom, unquestioned almost; I don't think people knew what we were doing ... if they'd sat back and looked a little whether we'd be allowed to continue.... But by the fact that we did continue and got parents support (and activities were successful and Amoco did put extractors on...) that may have legitimized these things so maybe we'll go do it again. But I'm not so sure what kind of reception people get when they do try to get kids to think critically....

To be honest I don't think I ever thought of the class as a community of learners... only gradually did I see together how we could do things together. You know there are communities and communities. In some cases teachers create communities in their classroom but they can leave them, always. Now, the type of thing we were doing in the community I had to be with them. I was as committed as they were. If the thing collapsed I collapsed as well. I couldn't say to people, you know it's due to their inexperience that they make these types of errors. Sometimes I don't think their commitment (the students') was to me but was to the other kids and so it worked out just the same.

Eric: What do you see, if you were to continue on in your future teaching with these ideas and practices, what would be the possible limits or struggles facing teachers?

Mike: ... the things that really begin to worry you more than anything are the constraints placed on the teacher... if you read, on the one hand, curriculum guides, they often talk about how 'open-ended' they are, 'social action-oriented,' and 'committed' and so forth. They would appear to give you a tremendous amount of opportunity to do this... on page 1 this is a social action oriented program and you turn to page 2, and it's bloody prescriptive. So you know you've got to read and you know it's doomed. It's not really social action oriented at all.

So you've got a problem... if you decide to become social (action) oriented do you end up manipulating the students... or do you take the stance that curriculum on the whole tends to be



accepted by society...it represents what society wants ... or is it just a bunch of gatekeepers, status quo, which I think it is but nonetheless there is a bit-of-tug of war and responsibility to these students but this is determined by someone else....What do you do... and here's some kid running the car off the road some forty-five miles off in the sticks. Well, we went ahead and did it.... I do know that when we went to write some of this stuff up (E-town School District) thought it was a great idea. They gave it to a first year teacher to do and of course when she couldn't do it that proved to them that the process does not work. So, you know which seems to me - they can say they tried it and it's not applicable.

Eric: Now, how does it (the school system) diffuse; in what way?

Mike: ...it does seem that the institution, this whole ball of wax we call education sometimes resembles a black hole. The powers that be sometimes think teachers are like that, too. They absorb all these things and it just "plumpuh"; nowhere! I think that the social action programs which are tentatively far more critical, those things on the whole are kept at a very safe level.... I think that if you've got kids cleaning up your yard then that's considered to be good. But when you've got a bunch of kids who're suddenly turning up all over Northern Alberta trying to get gas plants to put extractors on, and they're taking samples out of creeks and they're finding that Hudson's Bay is leaking ... gunk into the creek and Hudson's Bay gets fined \$250. and extra time to pay.... I think that's considered in a much, much different manner.

Mike's years of experience should not be allowed to stand in the way of the reader appreciating some of the social studies theory and practice distinctions that he makes. Mike maintains that things are made easier and given more legitimacy the more years you have taught. But qualitatively certain kinds of understanding and consciousness must be present as you begin your pedagogy. That is, success in



critical pedagogy is not purely a function of experience - although political circumstances play a large part.

We see Mike referring to the distinctions between his personal self and his teaching self and how these distinctions as do others in our teaching vocabulary break down in practice. Pedagogy for him seems to be the establishment and nurturance of caring, respecting relations. Similar to the other teachers, Mike feels to establish this rapport and care for others, as students, is essential for mutual trust. Trust is important for the crises, risks, and exposure that teacher and student undergo in critical social studies project. Constructs, techniques, and sometimes content recede in strategic importance for him the more that pedagogical relations are deeply understood. Mike also makes the distinction implicitly, between consciousness, classroom, community, and society such that his awareness and those of his students are progressively generalized in time, space, and action to incorporate these social levels. The teachers' linguistic organizations in the classroom become a kind of discourse which is embodied in political conduct. Mike feels that he has been relatively successful in institutionalizing critical thought in his students. The community action projects that grew from classroom deliberation and analysis, as blueprints, reached others in the external world who reacted sometimes vigorously to these students seeking an identity through their 'autonomising' activity.



Mike first makes and then seems to reconcile the distinction between theory and practice in social studies teaching. Facts and theories he argues are primarily to be understood as intentioned social relations which express vested interests and culture-bound perspectives. They contain a richness, as objects, of intentionality and possibility but that is the origin of their mystique - not facts as 'imperial' facts. By seeing fact and theory as relations rather than as objects and by coupling this with unconstrained, communicative pedagogy the practical outcomes of classroom discourse, or discussion become organized, politicized conduct outside and inside the school. Social studies theory and practice, according to Mike, are reciprocally informing provided the social conditions sponsoring pedagogy are present and that some kind of depth consensus and movement is present in classroom decisions.

Mike in his social studies curriculum projects distinguishes between an idealism common to alternative critical pedagogy, and to young teachers both of which become more tempered and strategic at surviving in an alien institutional system on the one hand, and the hegemonic forces of institutional settings and ingrained colonialism of others' consciousness on the other hand. The density of this hegemonic world is ever present, its cynicism is corrosive of young minds and hearts and it is a continual consciousness to guard one's students and oneself against.



In a sense, Mike's conceptions of (critical) social studies theory and practice is dialectical as is his view of coming of age in the industrial culture around us. No particular social arrangements, for alternative societies or institutions are expressed by Mike. It's not certain that he feels social structural transformation is necessarily an outcome of good citizenship. Clearly though, structures do condition chances and persons do tend to resist them in Mike's view. Habermas (1979) and Kohlberg (1971) might well classify what Mike has said as an ethical-principled orientation in which moral freedom and universal obligations are expressed through an unfettered consciousness. What we do in conduct if we cannot have things that way is another question or another level!

Habermas argues that as moral consciousness becomes more globalized or comprehensive it follows a hierarchy, empirically documentable, of increasing reflexivity, abstraction and differentiation, and generalization. "Deeper analysis" of consciousness and in understanding of the contents of speech could reveal many tendential capacities for awareness, for relationships, for political moral conduct, and for identity restructuring; issues that we cannot discern or determine with any confidence at present. (Either we run from the spurious charge of 'unethical psychological manipulation' of subjects; or, we have been unable to conceive developmentally what



consciousness shifts entail for praxis.)

The participants' accounts in the preceding pages are less an instance of lifeworld analysis than they are an impressionistic content analysis of themes that this study has explored. Clearly, if the analysis is more deftly produced then we can call it phenomenology. If it is not the semantic-historical content of the ideas can still be assessed for its political and conceptual relevance, and the force of their motive-forming power as norms of critical practical inquiry. Equally, inquiry could take a sensible middle ground between Scylla and Charybdis and investigate the performative and 'illocutionary force' (Searle, 1969) that obtains through the use of these words, by these kinds of participants in theoretic and practical discourse. This kind of analysis would be one gauge by which to assess the 'kinetics of possibility' if such semantic structures were part of a discussion leading to discourse in (critical) social studies classrooms. That way, we would know whether our strains of bourgeois idealism were tripping us up in our pedagogy and curriculum planning or whether they do still contain the revolutionary communicative zeal of the enlightenment - transposed to a post-Marxist cultural-political environment.

At the 'bottom line' these portrayals of the insides of teachers and students in critical social education serve to show the range of consciousness that is commonly distributed across organized education. It means that in radical



curriculum reform and development that a sensitivity to where your participants are cognitively, politically, and morally is vital if persons are not going to be excluded in any democratic transformation of curriculum practice. It reflects a hallmark of the commodified, estranged culture of the age that each of us in isolation expresses an image of the "beautiful illusion" with the same words and feelings yet not realize that each of our truths about criticism and change are tragically undermined.

Habermas (1979) attempts to remedy the tragedy by speculating on the transformation to "universal ethics of speech." In contrast to the deep consensus achieved in forms of public discourse where preference structures are combined with external interpretations of political society, in a universal ethics internal nature, as well as external nature are deeply and systematically "drawn into a discursive formation of will " (Habermas, 1979, p. 93). In less-mature, but still imminent in our society, forms of public discourse subjectivity is analytically or monologically dissected by the interpretive sciences, basking in the light of revealed cultural traditions. Once the subjective contents are laid bare, they are pickled and encoded in textual, museum-like objects. (This, of course, is the brunt of Habermas' dissatisfaction with Dilthey's hermeneutics).

In this conception of educational practice, as a universal speech ethics, subjectivity is rendered free of objectivating cultural contents. By allowing its often



unsymbolized state to free associate with the person and persons present allows it to be granted interpretations for the subject person that are practically optimal; that is, interpretations that are not tied so much to the sedimented dogmatic of 'beautiful' cultural interpretations but to the possibilities of a new aesthetic and political domain. (This could be the utopian social arrangements and consciousness anticipated in all critical social education.) "Aesthetic experiences" which social studies pedagogy can become, as we see from the participants interviewed, are typically boundaried normatively and axiologically by historical sediments. With the model of a universal ethics of speech participants in communicative pedagogy (that is, non-monological, non-repressive) express an openness to others' internal nature, and sentiments, surrendering ego to each other and something of themselves as part of a social praxis (on gas plants..?). Because self-identity, or ego, or the organization of consciousness is an imperial arbiter of cultural tradition and practical interpretation its supremacy is dissolved by persons surrendering to each other under universal ethics. Pedagogy as with

Autonomy that robs the ego of a communicative access to its own inner nature also signals unfreedom. Ego identity means a freedom that limits itself in the intention of reconciling - if not of identifying - worthiness with happiness.

(Habermas, 1979, p. 94)



# FOOTNOTES

1a. Socialization of the children child developmentally ordered

## Qualifications of Role Behavior

### General Structures of Communicative Action

Cognitive presuppositions	Levels of interaction	Action levels	Action motivations	Actors	Norms	Motives	Perception of Actors
I Preoperational thought	Incomplete interaction	Concrete actions and consequences of action	Generalized pleasure/pain	Natural identity	Understand and follow behavioral expectations	Express and fulfill action intentions (wishes)	Perceive concrete actions and actors
II Concrete-operational thought	Complete interaction	Roles, systems of norms	Culturally interpreted needs	Role identity	Understand and follow reflexive behavioral expectations (norms)	Distinguish between "ought" and "want" (duty/inclination)	Distinguish between actions and norms, individual subjects and role bearers
III Formal-operational thought	Communicative action and discourse	Principles	Competing interpretations of needs	Ego identity	Understand and apply reflexive norms (principles)	Distinguish between heteronomy and autonomy	Distinguish between particular and general norms, individuality and ego in general

(adapted from J. Habermas, 1979)  
"Moral development and ego identity."



1b. Moral Consciousness of the Growing Child

Age level	Levels of Communication	Reciprocity requirement	Stages of moral consciousness	Idea of the good life	Domain of validity	Philosophical reconstruction	Age level
I	Actions and consequences of action  Generalized pleasure/pain	Incomplete reciprocity	1	Maximization of pleasure-avoidance of pain through <del>stakeholders</del> <sup>stakeholders</sup>	Natural and social environment	Naive hedonism	11a
		Complete reciprocity	2	Maximization of pleasure-avoidance of pain through exchange of equivalents			
II	Rules		3	Concrete morality of primary groups	Group of primary reference persons		
	Systems of norms (Concrete duties)	Incomplete reciprocity	4	Concrete morality of secondary groups	Members of the political community	Concrete thought in terms of a specific <sup>social</sup> <del>social</del>	11b



1b (Continued)

Age level	Levels of Communication	Reciprocity requirement	Stages of moral development	Idea of the good life	Domain of validity	Philosophical reconstruction	Age level
III	Universalized pleasure/pain (utility)		5	Civil liberties public welfare	All legal associates	Rational natural law	III
	Universalized duties	Complete reciprocity	6	Moral freedom	All humans as private persons	Formalistic ethics	
	Universalized need inter- pretations		7	Moral and political freedom	All as members of a fictive world society	Universal ethics of speech	

(adapted from J. Piaget, 1979)  
"Moral development and ego identity."



## CHAPTER 10

### FOR THE SOCIAL STUDIES AND CANADA

This study has investigated the political motivational limits and possibilities of curriculum reform as one means of social and educational accommodation within organized capitalist society. Social reform and its cultural derivatives such as curriculum innovation, development, and evaluation become one important dimension of hegemony in capitalist society. Social reform has to be understood historically as the outcome of early liberal and welfarist provisions for sustaining working class productivity and mass loyalty to an economic and social system which, from the late nineteenth and early twentieth centuries in Europe and North America, became increasingly disruptive of communal and family life. It is difficult to argue, from the analyses in this study, that it was the state and its ascendant classes which emerged full-blown in the early twentieth century with a surfeit of virtue to bestow on the immiserated underclasses.

If economic development and socio-cultural initiatives are understood to keep pace with one another, despite contradictory developments, then welfarism and liberal socio-cultural adjustments have worked historically to even out capitalist disruption, to secure productivity to sustain loyalty and motivation, and to repress or sublimate popular dissent. It is important that the history of liberal, intervention reforms in capitalist societies not be lost in



the scuffle of helping groups in our society that range from educators, to psychiatrists, to social workers, to transition houses and so on. To see that the piecemeal reforms of social democratic legislation, in this history, always promise more than they can deliver is not due to the malintentions of such persons behind them but because the logic of the reforms, their limits and possibilities for personal and collective gain, are primarily determined by their unreflexive entrapment in the capital-labour antagonisms of exploitative class relations. I do not argue that counter-initiatives are impossible or that resistance is a wild dream but that we as particular persons, with the future as a responsibility on our hands, must come to understand what we face in corporate-capitalist hegemony whether of the first or the fourth world version. I risk sketching a determinism of all too gigantic proportions as I write. Yet I sense that as our lifeworlds are progressively eroded and commodified by instrumental-production relations we lose the ability to tell appearance from essence, or the ability to judge our instinctual needs and social interests from what is made available as a dominant array of choices. As our motivational capacity and ego autonomy dulls, so does the means to secure or even assemble ethical questions about current practices in social planning or capital deployment. Both Habermas (1970) and Schroyer (1973) refer to similar developments in the social structure as the "refeudalization" of productive relations. The "refeudalization" of the individual is achieved when consciousness and economic conditions



become the opposite ends of a calculable social equation while society's members are maintained as low-energy human factors in the middle. To recognize that the crises of social life under organized capitalism are not fully thematized yet, although Russell Jacoby in Social Amnesia (1975) as one, does a fine job, and that 'refeudalization' of the individual as it occurs is a psychological, and economic phenomenon means that human science inquiry must not stoop at this juncture to a false reduction of intellectual interests or neutrality. Ever widening discursive scope through trans-disciplinary commitment and the re-politicization of our researches are responsibilities that any human science which glimpses these tendencies must bear. In educational inquiry, and in curriculum theory, in particular, we are curiously located at one of the critical fronts or sites of reproduction for consciousness, for value-producing labour, and for domination. Historically, and morally we have been charged with leading the naive nurturantly and carefully into the future. If we have been open at all to the meaning of inquiry in human science and curriculum studies in the last decade, and to the work of recovery and revelation on the social, political, and psychological tendencies present in the cultures that we inhabit, how can we not act practically or deeply? But if we have not acted, is it because of privilege, or comfort, or fear, or is it because Habermas' dictum has come to pass and that we live in a lifeworld where reasons that justify decisions are no longer necessary?



As such curriculum reform, as this study has described it, must be identified, understood, and superseded in practical, organizational ways if educational workers and students are not to contribute unwittingly to the reproduction of a society grounded in stratification of all social relations, economic-political exploitation, and the denial of opportunities for personal, collective, and global self-formation.

The study develops a central methodological principle identified as practical method that has drawn from traditions of critical social theory and political philosophy. The practical method understands the resistance and supersession of the consciousness and practice of liberal social reform as an interest in social political transformation for emancipation. As part of a tradition in intellectual history, of critical practical philosophy, its implications for analysis, critique, and action continually recur through the study as it is written and as it is read. The practical method implicitly presupposes that analysis and criticism must be conducted simultaneously and that the reconstruction of consciousness, of text and theory, and of conduct must now be an ongoing reflexive project within the study. This understanding comes about due partly to the tradition that the philosophy of praxis imposes on subjects and objects in their reflexive preparation for political conduct but also due to the nature of the world we presently live in. To understand organized capitalism and the deformation of the social cultural realm and of the individual within it, means our prac-



tical tasks, in education for citizenship, are deep and urgent. Identification and resistance in our cultural political renewal are key moments in this inquiry and in our community and curriculum publics. The usual recommendations for action, or policy shifts, or continued research efforts that are typically found at the end of a long excursus on the social or educational worlds are made throughout this study. The prescriptive work done in this study inheres in the very texture of its analyses, choice, and style of problem-posing. To be sure, I can extract elements of research and of policy for future curriculum theorists and developers to rewatchful over but if this tactic is overemphasized I risk reforming the study, for itself, as a critical piece of enactive reflexive-structural analysis. Organizing this study, with a conventional problem, its description set against some normative standard, and a set of practical recommendations distorts the essential praxical nature of doing true praxiological inquiry. The activity for the latter kind of inquiry is restored to its source - the reflective-enactive reading subject who is already part of a living community in an ensemble of social relations of power and resistance. It is this recovery of who we are as acting critical subjects already, in our constitutive essence, that forms part of praxiological work. It is the recovery of our consciousness of these capacities behind the appearances that organized political cultural life has thrown up around us that is penetrated in the grand refusal of negation. That is, the refusal



to participate and condone the 'progressive' estrangement of our species capacities that is accomplished through commodity relations, positivism, technical-scientistic panaceas, privatism, patriarchy and so on. The refusal, then, that practical method sponsors is a constant overwhelming denial to participate in text, in speech, in intimacy with others, and in political conduct that severs our remembrance of human interests from our practical work. To this end, practical method convenes four fronts of inquiry into the different levels at which social-curriculum reform is constituted in society, in communities, and in consciousness. Practical method couples analytic perspectives of curricular traditions, social structure, and consciousness with the normative reflexivity of readers, the curriculum community, and the investigator in the practical organization of revolutionary political conduct. The study takes up the democratic call, which in our time has become a mere shibboleth, for citizenship preparation through the schools, by identifying and determining the critical civic competencies that persons now require to restructure public life for generalizable interests. To establish democratic, deliberative publics that nurture personal and collective identity formation means to identify, to resist, and to undermine immanently and 'projectively' the dominant forms of cultural incorporation in organized capitalist society. The kinds of analyses that practical method encourages and practices weave together an iconic unity of human inquiry that the praxiological tra-



dition presupposes is necessary in order to know what, to know how, and to know why resistance must be conducted as a multiplicity of practices concurrently. Human science must mirror the deformities and complexities of organized societies not so as to describe for posterity in a sort of epic novel format but so as to rationally understand them.

In Ricoeur's sense, to understand deeply and **totally** also means that the text mediates the concrete transcendence of these contradictions by affected persons. Because the social totality, whether historically deformed or not as to its expression of human interests, is a configuration of different levels of practice, I have found it necessary to conduct inquiry along lines that approach these levels **as** well.

Clearly, the history of curriculum reform, as I portray it, is constituted and experienced in our own consciousness as living, intentioned persons. We experience the cultural sediments of reformist thinking in curricular text, projects, and research. Text, projects, and classroom relations are strongly mediated by the structural forms of particular political economies in organized capitalist societies which in turn throw up reproductive symbolizations around institutional life. Praxical resolution of these contradictions of human interest at the levels of the lifeworld, and the collective density of social structure means a sustained re-conceptualization of our traditions of theory and practice in curriculum development and social studies education. Critical-practical conduct is an organic response for practi-



tioners and citizens to recover the contents and energies of our conscious self-formation, in this culture in Canadian society, as a result of these compelling insights of self, schools, structure and culture. To this end, practical method links the first three kinds of analyses with promotive, educative, non-instrumentalist projects of deliberation and conduct in social education. Each interest in this inquiry reciprocates in a mutually informing way with the other such that description, analysis, and understanding lead to organized conduct. Each of us in our capacities as citizens and practitioners feels and resists, if only gropingly, the relations of domination, at each level: the existential, the cultural, and the structural. Since each of these levels of complex practice prefigures our work and its possibilities in curriculum development, in some way, it behooves us to take note of these contingencies to dialectically incorporate, but not surrender them, in our work.

In the same way that the contradictions of our social structural and psychological histories are incorporated in the form and substance of this study, so too is the way that the community of readers internalizes this text as a dialectical process. The text is organized into three parts each of which correspond to a succession of moments in the praxiological inquiry of curriculum reform. A first part of the study comprises the revelation and extent of the problem of reform for citizens in organized capitalism. The ideological, economic, cultural, and epistemic dimensions that se-



cure it as a problem of mundane consciousness are demonstrated. A reflexive inquiry into the nature of method and competence required to transcend the problem is begun. Its biographical precedents within this investigator and its historical precedents in critical social theory and political philosophy are linked with the need to understand culture as a material force and the necessity of its continual political transcendence. In one sense, Part One already 'practises' the moments of the practical method at the same time as it speculates on its foundations in the social studies curriculum communities in Canadian society. Part One in the sense I give it, is the problematic or thesis.

Part Two contains analyses that begin to actualize the moments of the practical method (immanent criticism, negative dialectic, public discourse) to the degree that the problem unfolds conceptually. In other words, the inner history of progressivist social education, the conceptual-ideological analyses of paradigmatic liberal, democratic social education, and the structural analyses of the political economy of the state are instances of the historical manifestations of the problem of reform. They are manifestations in as much as they become encoded as appearances which we as persons must reconcile or account for in our curriculum theory, pedagogical, and citizen communities. This does not suggest that we consciously embrace or reject these formal contours of curriculum, pedagogy, and reproduction but that, as relations that shape our professional



and personal lives, we nonetheless account for them as determining appearances in our work. Hence, to know them ideologically, conceptually, and practically is to recover some aspects of collective self-formation - that is, to begin to repatriate consciousness. In another way, by recognizing the historical manifestations of progressivist curriculum thought, liberal democratic pedagogy, and political economies we rebuild curriculum development with a greater wisdom and humanity than has ever occurred before. This means it allows us to step away from the spurious professional vocabularies that teachers, academics, and planners slavishly adopt as the unwitting reification of educational identities. Part Two of the study practices both immanent criticism and negative dialectic, as I have described them in Part One. To understand the extent of instrumental rationality and its function in our society I pick the threads of progressivist history showing how reconstruction is so often a term of apparent progress. I extend this analysis to contemporary instances of liberal progressive pedagogy under the Public Issues rubric of social studies teaching. I have used the opportunity with practical method to problematize, under the auspices of negative dialectic, the particularity of subject-object relations embedded in paradigmatic texts and models of Public Issues pedagogy. Thirdly, the structure and activities of the organized capitalist state are reviewed as are the crisis tendencies of reproduction and legitimation that fall as 'compromises' of rationality on all our heads in this



society. Functional analysis and immanent description combine in an understanding of the contradictory tragedy of accumulation and intervention as relations that penetrate and pin us in our relations of reproduction whether at the sites of the school, the workplace, or the family. I then draw the analysis of the impact of state intervention to its sharpest point of reproductive penetration - the communicative-organization of motive-forming action. Negative dialectic provides an understanding of how our use of seemingly innocuous cultural residues split-off from earlier forms of civic life risk confining us as curriculum persons, as students, and as citizens to a life of angry, private rage and powerless, political retreat. Analysis reveals that as the structural contradictions of accumulation and legitimation sharpen, or social pain for private gain, as empirically they appear to be, socio-cultural crises will in turn become more severe. In the calculus of historical outcomes that I discuss, it is none too clear that the thrust of state convulsions will be toward generalizable interests. We risk a scenario in which as teachers and curriculum theorists we will 'supply' skills and competencies to students that would sever their need for public or personal approbation of state-corporate policy for the future of the species. The moments of immanent criticism and negative dialectic, or functional historical analysis, and conceptual-ideological criticism are indissolubly linked as necessary lines of inquiry in a practical method oriented to the communicative organization of political conduct.



They are useful in the recognition and penetration of the historical problem of reform and intervention in our everyday life while providing the empirical knowledge, linguistic and motivational resources to humanely and deliberately reconstruct curriculum practice.

Part Three of this study concentrates on the organization of public discourse within curriculum communities, public interest groups, and teaching and learning collectives. As a third moment of the practical method it relies upon prior efforts at problematizing, and at reorganizing the historical appearance of practices which have led to the deformation of social communication - amongst affected persons. As one moment in a dialectical methodology of radical social inquiry, it temporarily resolves the contradictions of a history of antagonistic social relations for particular publics of participants. This means that strategies for overcoming contradiction in curriculum development or social education can be pitched at the level of local groups, across groups within an association or with those who have determined their shared interests. Equally, it can be a series of different alliances with labour groups minorities, professional associations and so on at a regional level. Indeed any political conduct that springs from public discourse, as an organizational principle. Each of the moments in practical method requires the other in this process of the organization of enlightenment. What this means is that public discourse must refer to deliberative decision-making that rests on the maximum amount of empirical know-



ledge and interpretation that can be produced through extensive ideology critique and functional analysis. To be sure, public discourse, as I see citizens, teachers and learners and so on engaging in it, involves practical and theoretic discourses depending on social circumstances. Discourses in the final analysis tend typically to determine the empirical and rational bases of their knowledge at hand but discourse, in itself, does not generate strategic knowledge, for instance, of the motives or interests behind the restructuring of a curriculum design on social action, or say, the structural conditions that dispose a provincial department of education to develop and implement menacingly a blueprint for a core curriculum with mandatory teaching contents. To act with wisdom and with 'street sense' means to have access to specialized analyses of social system operation, its contingencies, and the kinds of procedural knowledge for curriculum development that would lie closer at hand to informed publics. The more that strategic knowledge, historical analyses, and knowledge for the particular program development or evaluation problem are amassed together in the organization of the public's communication, the more acute the consensually-derived outcome will be for that group if it decides on political conduct. The importance of gaining legitimacy and power from a history of acute reflective action or praxis cannot be underestimated as a force for alliance building and momentum. Public discourse can, of course, become a contributive source to the work of



functional analysis or ideology critique that theory or development projects in curriculum could use. The deliberative outcomes of public consensus and the experience in struggles or alliance formation are important contents that more strictly intellectual work has difficulty to generate.

The two moments of immanent criticism and of negative dialectic can progressively inform the public discourse of groups engaged in curriculum deliberation. The first moment can alert the curriculum research community and decision-making by outlining the repressive, functionalist aspect of political-cultural manoeuvres initiated by corporate-state interests, school districts, or other political bodies that would act to blunt consciousness in teachers, learners or affected citizens involved in curriculum work. Among the outcomes of negative dialectic is the continued watchful analysis of object, or text relations. In radical curriculum reform or development, publics are interested in securing cultural contents and methodological principles that are progressive, rather than regressive in the kinds of social-moral relations they might convene in pedagogy. Different moments of practical method yield elements of consciousness, culture, structure and even strategy that are non-ideological rather than counter-ideological in nature. The contents of Part Two of this study are cultural and structural contents that have been stripped of their regressive, deformed character as particular objects for other social regimes of exploitation. Public discourse represents a final valida-



tion test of these cultural objects as to their progressive promotive character as dialogue or semantic universals. Public discourse as a particular organization of communication can act as a normative standard for the quality of communicative action that is sanctioned in curriculum theory collectives, development projects, or in closely related classroom pedagogy in social education. Whether there are political contingencies that participants in these encounters are unaware of or which should be thematized, or whether persons' own subjective interests do not receive as optimal an interpretation as could be done, or whether analyses of social structural factors, or hidden dimensions of curricular content have not been sufficiently elaborate to disclose the social or epistemic interests at issue are points of intervention that public discourse can make in collectives organized as practical method. The third part of the study begins to pick up on communicative practices, progressive cultural-pedagogical elements, and incipient organizational forms that best contribute to discursive forms of curriculum development. I have drawn, in the case of critical social education, from progressivist-reconstructionist histories, from ideological-conceptual analyses, from social structural analyses of crises tendencies in the society, and coupled this to a reflexive biographical organization of my interest as an investigator who inhabits curriculum research networks that can be politicized; that is, to use the most obvious example of this study. Part Three draws integrally and strategically from the lifeworld concerns of others as



participants at different fields of practice and consciousness in social education. These perspectives and interests also become key correctives to ongoing discursive curriculum projects for they allow the intervention of all participants who are able to purchase a structural share of the group deliberations. This communicative action cannot rest until an unconstrained, deep consensus has been achieved on decisions and conduct in the arena of curriculum development. Public discourse in this context promotes the recognition that persons enter with commitments, consciousness, and cognitive competence that varies widely, but which must be vindicated as real claims, from these persons, of authenticity, appropriateness, and comprehensibility. Unless such claims are deliberatively redeemed or discarded for all participants dealing with all cultural, political, and curricular themes then the history of monological, repressive, reformist curriculum decision-making will continue at an even more congealed level of reification.

The chapters, then, in this part of the study, take the symptoms, manifestations, and mechanisms of curriculum reform to a new stage of normative-practical resolution or transcendence. Critical social studies education, prototypically, becomes the social analysis of unfreedom in organized capitalism and the political practice of freedom through revolutionary transformation in regional socialism. Radical curriculum development and its homology of critical social studies theory and practice contributes textually,



culturally, and politically to the organization of discursive will-formation on matters of political conduct in curricular and community publics. As part of a wider strategy in political education the appeal to the integration of regional and global popular dissent is made as one counter-initiative against the hegemony of capital and the Canadian state within North America, through its supplantation by participatory socialist democracy.

Conjunctural historical analysis, such as this study can be said to represent, demands for methodology a commitment that is simultaneously normative, conceptual, and practical, or political. It must empower those which its use seeks to relieve through their self-chosen interests from dependency and repression, at the same time as it understands how it is they are situated in relations of domination, presently and historically. As educators and citizens we are likely to be in various stages of dependency or distorted consciousness' ourselves living as we do in Canadian capitalist society. We are all faced, as sometime relatively privileged persons, with the choice in our work projects of being well-serviced and 'bought off' by our institutions through rewards or prestige or, we can choose through 'accidents' of biography, performance, or self-imposed marginalization to demand a better life for ourselves first, and for those of our friends, and fellow citizens beyond us. This is always a choice no matter what arguments 'good hearted' determinists would try to advance. To reject the 'bad faith' of our



institutions and particular histories of exploitation and neglect perpetrated by some of our intellectual traditions in the high bourgeois world is a decision that means we demand reasons for research choices, reasons for school and curriculum policy, and reasons for the intervention of the state whether through taxation, social reforms, or the police. Justification demanded and achieved is likely to be met with silence, repression, or the proliferation of more reforms that head-off demands for social justice, and de facto participation in civic affairs. This is why traditions of research, intellectual debate, curricula of dissent, protest, and reconstruction, radical school-community projects, and the development of public voices and conversations with communities are vital counter-cultural and political initiatives for stirring civic and regional democratic participation. Practical method as a composite of critical-practical traditions, represents one methodological kernel that can mobilize persons from a multiplicity of reproductive sites in the society from different social class positions and occupational hierarchies, and community situations to recollect and recover the traditions of the deliberative public sphere - as the practical organization of their destinies.

Practical method in the context of this study as the organization of reflexive, social inquiry has thrown up different kinds of insights and implications for understanding and superceding the elements of curriculum reform that are ideologically regressive for our minds and bodies



as persons who inhabit a contradictory culture. We all risk catching sociological vertigo, as John O'Neill says, by standing in this culture and being overwhelmed by its density and possibilities. I propose that one device to cope with this vertigo can emerge by conceptualizing how the aspects of curriculum reform-as-social reform, that I have alluded to in this study, intersect with three mundane or at least, conventional and imaginable levels of social practice: the regional, the cultural, and the individual.

REGION      Regionalism stands unequivocally (sic) with the particular against the universal designs of imperialism as the ideology of the universal, global state. It first appears as nationalism limited by the boundaries of the nation-state but through a process of economic and political expansion it goes beyond the ethnolinguistic boundaries of nationalism to subordinate other nationalities. Can regionalism, like nationalism, evolve into imperialism? Theoretically it could...But this is unlikely. Without the structure of a sovereign nation-state the evolution to imperialism is impossible. And it is this nation-state structure that regionalism rejects for itself...Once regionalism is open to socialism a dialectic begins that leads beyond the ideology of radical regionalism to an ideology of indigenous socialism. (This political-cultural) form situated in Third World liberation ideologies is the emphasis on self-reliant economic development, autonomous and indigenous cultural and social expression, popular control of the economy and political development toward equality.

(Melnyk, 1981, p.81, 103, 104)

The western Canadian writer George Melnyk has argued passionately over the last few years for a renewal of identity in Canadian society. He poses this project in regional terms



and argues that the social, political, and economic malaise that citizens now acutely experience is due, in some measure, to living under a system of neo-colonialist imperialism that characterizes both the dependent nations and the developed nations. He develops the thesis, known in other circles as the centre-periphery or metropolis-hinterland theory of underdevelopment, that Canada as a society is best understood not as a politically-integrated nation state but as a collectivity of regions which have a particular economic, political, and cultural relationship with a dominant centre - in our case the federal state and corporate-financial interests centred in Ontario. This relationship, historically, has been one of dependency between the centre and the hinterlands which in Canada's case are the identifiable regions of the maritimes, and the prairie west. The dependency relation as such has evolved to a point that cultural and economic autonomy has been there in name only while the basic flow of capital, profits, ideas, art, and control has been to the centre at the expense or the impoverisation of Canada's regional hinterlands - psychically, economically, and politically. This basic relation between the regions is one established as a pattern of British settlement and economic development in the post-conquest years when the Canadian economy was based on staple production, extraction, and export to value-adding centres.

Regionalism, Melnyk (1981) maintains, is a more faithful representation of the historical and social fabric of the



Canadian collectivity. Political boundaries imposed upon the land by the Canadian federal state reflect the centrist interests of domination. The integrity of Canada's regions, rather than its political-administrative boundaries, are marked by commonalities of historical and geographic factors, cultural-linguistic groups, environmental and productive conditions, and a shared history of exploitation. Regional imagination and understanding as the particular units of shared identity and autonomy hold more powerful sentiments of tradition and interests than the atomized, administrative jurisdictions of metropolitan planning and extraction. Local bourgeoisie in this scenario can also be held accountable for the underdevelopment of indigenous regional structure despite their sectional disputes over the division of regional surplus value.

Regional indigenous identity and structures are necessary for autonomous economic and political development in order that the full interests of citizens living here are given free, unfettered expression and a restoration of control over their own destinies. Economic development, so far, in the hinterlands has been an irrational, expansionist intrusion of capitalized resource development that has abandoned its sites as its markets and profits shifted elsewhere.

Regional expression in western and Atlantic Canada has been a history of protest and uneven radicalism throughout this century. Nonetheless they contain political identities



that are distinct from central Canada and its metropolitan interests - identities that have been suppressed through a number of circumstances. Regionalism demands that the particular cultural axis is the region rather than the locale or the province that persons inhabit. It becomes the socio-historical unit of renewal and change. Federal-state-regional relations need to be reconceptualized, along the line of persons' real interests in order that political control, services, and fiscal arrangements reflect those priorities. Local-regional groups must become the contributory sources of cultural activity, social policy, and economic planning for entire regions. Local political elites must be seen as the compradors of central-state and continental interests. Regional autonomous development needs to be undertaken through cultural and economic revolution in the recovery of suppressed values, historic interests, artistic and intellectual practice, and the deployment of socialized capital for social gain within indigenous industries. This means, in our terms, the development of alternative political cultural institutions, of popular interest in the region. These institutions will support the deliberative control by persons and collectivities over the form and content of their work. Collective social relations secured in the history and popular political life of the region will promote the kind of indigenous, personal creativity, intellectually and artistically, that became emergent cultural forms that define new possibilities. Radically different perspectives on



cultural expression and practice have always been suppressed by imperialist dependency relations that prepare always someone else's culture for consumption and commodification. This has certainly been the history of aesthetic tastes in the west, and the maritimes.

Ethnicity, language rights, nationalisms, and cultural differences amongst persons are used in nation-states, as is the case in Canada, for the contradictory functions of securing identity differences and for social control. Habermas (1975) amongst others demonstrates how the state manipulates cultural traditions, detached from the means of economic and political determination, so that persons turn in upon themselves, as minorities, seeking solace and retreat with groups from the 'homeland' in the district. Viewed as a local or central - state measure of cynicism, ethnicity and multiculturalism are welcomed as 'richly diverse expressions of our people' in a unified land. It is appropriate to participate in state-sanctioned cultural exotica but not appropriate to participate as multinational Canadians, on their own terms and interests, with full freedom of expression in socio-political life. The kind of everyday citizenship permitted ethnic groups in Canada represents, fundamentally, the de facto definition of Canadian society. The practice of this kind of citizenship reproduces the relations of assimilation, marginalization, and hyphenation that have always characterized Canada's neo-colonialist history of its hinterland peoples and ethnic working classes.



The regional renewal of cultural imagination and political expression that I propose would be a transcultural, socialist form of organization that would develop in each of the regional hinterlands of the country. The precedents for this kind of movement are developing more acutely in the west at present. The rise of the Western Canada Concept Party is an instance of conservative regionalism while the Parti Acadien in New Brunswick is a kind of politics further to the left. The stirrings of the European Green Party in British Columbia represent not so much a particular regional response to internal imperialism but their ecological, anti-industrial, decentralized political platform is an important counter-initiative for any political re-organization of Canadian politics. It is important that political discourse be taken out of the conventional electoral framework that occludes the depth of the issues for the public-at-large. Each of these instances of political, cultural or artistic movement although often disparate in their organizational goals and interests, is implicitly united in a regionalist critique that

...condemns the political economy, the class structure and the dominant society that Canada imposed on the (Pacific interior, the prairies, and the maritimes) in the 19th century.

(Melnik, 1981, p. 85)

In the ultimate configuration of interests, conservative or reactionary regional interests will likely die out as have the Social Credit movement, agrarian populism, and conti-



mental secessionists in all but name. The most strategic, historical alliances for the future will be between regionalism and socialism since it is this political-cultural amalgam which will undercut the dependency relations of domestic and international imperialism in Canada. It is this amalgam that recognizes and mobilizes for indigenous alternative developments of regional popular interests. Because political and cultural expression based on regional socialist models is rooted in the particularities of cultural objects and consciousness that persons living there can identify with, sentimentally and motivationally, the concrete validity of intellectual work is confirmed to the degree that it extends their generalizable life interests, as regional inhabitants. To the degree that it does not resonate with regional consciousness as the consciousness of their true interests its educational or promotive tendencies fail. Such work then must then be cast upon the garbage heap of intellectual opportunism or else the conditions for regional socialist process must be re-thought for local circumstances. Radical curriculum development based on practical method intersects with regional social practice through:

1. The development of regional research networks in curricular development and theory that openly express regional sentiments, deliberative decision-making, and qualitative analysis.
2. The development of alliances with political interest groups such as womens' movements, students, the ecology



movement, labour organizations, and electoral politics, and community organizations committed to regional political organizations.

3. The concerted effort to achieve public voices that are heard and received as articulate, socially critical analyses of 'issues' on schools, curriculum policy, and society linkages. To build the structures of community public spheres, once again, so that they become deliberative-decision-making forums in parallel with the state and local political elites is part of alternative curriculum development.
4. The development of curriculum co-operatives based in school districts, teachers' centres, educational faculties, and independent curriculum-writing that encourages the regional and global transcultural socialist perspectives in content are necessary components of a regional vision.

CULTURE The identification and understanding of the cultural level is an action to bring it closer to self-awareness and therefore to the political, to recognize in the materiality of its outcomes the possibility of the cultural becoming a material force. Such a politicisation of culture is actually one of the pre-conditions for, and an organic element of, longer-term structural change. It is specifically in the cultural area and in its characteristic relations with the ideological, that there is indeed the possibility of effectivity at the cultural level in the pedagogic mode. The recognition of commonality in cultural forms and the understanding of their own processes is already to have strengthened an internal weakness, to have begun to unravel the power of the formal over the informal and to have started a kind of self-transformation.

(Willis, 1977, p. 192)



Much of this study has been concerned with an analysis of cultural forms in the society we inhabit. I have portrayed historically how cultural forms are distributed socially, how they can be processes of social critique, as well as social accommodation in consciousness and in institutional life. The study problematizes curriculum reform as a subset of liberal interventionist social reform and its derivatives in social education. It is important to look at curriculum reform, in our society, for it is an intervention which as a cultural form potently aids in the reproduction of dominance, conflict mystification, and the accomplishment of closure in social consciousness, debate, and personal efficacy. As a cultural form, curriculum reform has many empirical manifestations and interconnections with other cultural traditions of the society. The fact that curriculum practice is strongly mediated through state political and economic relations forges its role for social reproduction in general, as well. The study has been careful to point out how the social, cultural, historical, and social psychological intermediate in complex ways to produce in space and time certain normative social outcomes - which we could call a particular society. However, I also implicitly claim a creative or critical-practical role for cultural forms themselves - that is, in the organization of resistance. Part Three, of course, is concerned precisely with the pursuit of this question right in the hard face of structure. The reflexive analysis of cultural forms, their distribution



and historical production, however convened, are all sites for accomodation - reproduction, or retreat. The degree to which any of these latter social outcomes are accomplished in schools, in curriculum development, or communities vary from total determination to no determination of persons' action.

I have made the case, then, for the fact that the cultural forms, in communities of curriculum and reform, do have a material force and can act for persons in decisive ways. Hence cultural forms need to become a significant topic of research in human science for education, as they must become a strategic, non taken for granted consideration for those organizing political action. Any cultural action taken through curriculum for instance, refracts in different ways in institutional contexts such that, say, jurisprudential teaching method while formally 'progressive' for certain classes of students may act to further paralyze or occlude understanding on the part of ethnic class, or 'underachieving students' and so on. Although, jurisprudential method may reveal the rich traditions of past bourgeois, discursive eras and to this provide an insight into historical causalities of power in communities the students live in - such pedagogy may be discriminatory for those students who take it seriously enough to apply it to school administration or in authority decisions in their new jobs. Nonetheless thematizing the cultural in this way, in curriculum development, or in our research communities usually reveals its strong ties with the structural calculus of reproduction and resistance.



This empirical-practical link of the cultural or curricular with institutionalized social outcomes say, of student achievement and aspirations, and eventual actual social placement should not condemn any counter-cultural initiatives as naively or hopelessly utopian.

One of the more unfair and lazy charges that critical social theory has to tiredly fend off is that it is too idealistic, and rationalistic in orientation to ever inform the peoples' practical projects. Similar, essentially ungrounded charges are made against the motive power of alternative or critical curriculum theory as either too esoteric in its language or in its understanding of the determining power of 'structures'. These charges are usually expressed by the personality types of the 'realistic liberal' and the 'constipated Marxist' respectively; both are confounded plainly and simply. What ought to be declared to the conventional research community in education is that all research 'positions' are embodied social relations to begin with. They are indexical summations of power in the society; that is, whether the power to sustain domination and exploitation or the power to sustain revolutionary cultural transformation, or only the power to sustain partial critique and movement of some citizen groups some distance through particular cultural projects. Public discourse becomes one access point with which to see the power to restructure structures, *ab origine*.

I make this plea to practitioners, theorists, and



developers alike, in curriculum, to listen to work of this kind and to begin to appreciate the power of cultural reformation, and its internal contradictions, as Adorno well knew, to prepare new organizational forms and consciousness. Curriculum theory and development as traditions of citizenship preparation sit squarely in the auspices of the cultural and its renewal. Curriculum theory and curriculum development mediated by a practical method supply sponsorship to the everyday integrity struggles of teachers and students in the depressogenic environment of schools, and lend strongly to longer-term historical struggle in the humanization of schooling and civic life by ideology critique, utopian cultural production, and the communicative, structural organization of conduct. To give up on practitioners because of our embarrassment over their daily drudgery or, to retreat 'to the people themselves' (because what can we do about society as it is!) only reinforces the logic and history of reform up till now that good pedagogy strives to combat. To work as researchers and teachers with curriculum theory, development, and practice together in the critical present and for our utopian futures involves becoming comfortable with the ambiguities, risks, and contradictions of praxis. In order to know the cultural and political potential of cultural residues and objects that lie latent in their histories, means to become familiar with different cultural sources and selections that say, students bring with them from their families or peers, or the histories of protest or



repression in the regions they inhabit, or the importation of alternative social cultural solutions for "world problems" that they discuss in class. Projects that are grounded in regional content or in school-community action serve, often unintentionally, to reveal to students their social and cultural locations within the history of particular communities or regions - whether as immigrant families or indigenous persons. In highlighting their struggles for self-determination or footholds in the Canadian 'dream' these images also help students and teachers to visualize their own social trajectories and possibilities occupationally, economically, or politically. It is quite possible these structural insights would indicate that statistically they are fatally trapped in one niche of the social structure, and thus act to 'cool-out' persons' expectations. On the other hand social analysis might harden, for others, into critique and action as the attempt is made to penetrate the appearance of the form.

It can never be underestimated how curriculum as sets of practices is saturated with the cultural hegemony of institutional life. This saturation extends to affect school organization, pedagogical transmission, the experience of school knowledge, professional vocabulary and so forth such that mere attitudinal or conceptual or humanization shifts in style do not sufficiently erode the reproductive relations of the school in any sufficient way that students or teachers see their social trajectories significantly dif-



ferently. Professional school talk, in recent years, and the focus on core curricula as the 'only way to stem the tide of slackness' represents at best an ideological-sleight-of-hand to obscure fundamental class and capital conflicts; it has very little to do with the internal debates of pedagogy, their integrity, and the development of autonomy and dignity in childrens' learning. Curriculum development and social education as the accomplishment of practical method brings participants 'down' to the cultural objects that they confront on an everyday basis in school and in the family so as to see them as ideological signs or as progressive residues in their internal relations; and as to why these relations have impinged on their consciousness. To do this kind of analysis as a matter of course in their social inquiry means that teachers and students trace the logic of the cultural forms that oppress them - whether as psychological rationalizations in counselling and teaching, community, or regional traditions, or as family life. Within the process of dialectical negation developers and students can start to critically assess the particularistic forms that they have embraced professionally and sub-culturally which they have taken to 'advance' their own interests. Willis (1977) points out that the sub-cultural forms embraced by ethnic and working class children in schools may serve as rallying points for their solidarity and retreat/rebellion, against a clearly discriminatory school system, but as sub-cultural strategies of defiance they ultimately act to 'cool-out' students' alternative iden-



tities. Melnyk (1981) makes a parallel distinction about cultural exotica as the expression of a defeated identity and indigenous cultural self-determination as struggle. The latter kind of practice can be the basis for developing alternative and independent cultural institutions or schools that express popular, regional sentiments and a radical skepticism of the uses of power in society. However, pedagogy and curriculum selections that are critically-minded are also tactically-minded such that circumstances, contexts, and consciousness of the participants often determine how and when pedagogy can be judiciously shifted to critical orientations. The stridency and ignorance that, today, pervades many of our school debates in the city and the academy are real material forces to be reckoned with. Practical method intersects with the cultural through:

1. Curriculum development and cultural selections in social education that should emphasize regional content, critical histories, indigenous struggles, histories of imperialism, and popular institutions that connect with global awareness.
2. Social education curricula that need to include as one instructional objective for students competence in ideological and cultural criticism that starts with the most immediate circles of their social experience; not as a 'nasty' element in courses of study but as a life-affirming one. This must be coupled with the social inquiry skills of deliberative decision-making, synthesis,



and generalization.

3. The cultural selections and pedagogical vocabulary encoded in curriculum text that should emphasize relational thinking in historical explanation, social movements, social change, profit, price, labour, leadership and resistance amongst world peoples. Particularly congealed targets such as the notions of 'fact', 'value', 'forces', 'society', 'culture' or 'skills', 'explanations', 'evaluation', 'achievement', 'action' and so on need to be unpacked as expressions of relations (that are intentioned and power-laden) such that these insights are communicated to students.
4. Opportunities in social education curricula that need to be available for community and regional self-exploration of students' cultural histories, corporate and economic relations, and social action outlets wherein the teacher and school program actively sponsor students' interventions in community affairs. This includes the encouragement by teachers of students' pride in their diverse ethnicities, economic and social origins.
5. The necessity of pedagogy and curriculum that links students' understandings of themselves with the cultural forms they appropriate (with peers, family, work plans, school knowledge) with the region they inhabit (in a network of political economies) in Canadian society has to be underscored.



## INDIVIDUAL

Considering the risks to individual life that exist, a theory that could interpret away the facticities of loneliness and guilt, sickness and death is, to be sure, not even conceivable. Contingencies that are irremovably attached to the bodily and moral constitution of the individual can be raised to consciousness only as contingency. We must, in principle, live disconsolately with them.... If world-views have foundered on the separation of cognitive from socially-integrative components, if world-maintaining interpretive systems today belong irretrievably to the past, then what fulfills the moral-practical task of constituting ego and group identity?...Does the new universal language of systems theory indicate that the "avant garde" have already begun the retreat to particular identities, settling down in the unplanned, nature-like system of world society like the Indians on the reservations of contemporary America?

(Habermas, 1975, p. 120, 121)

The preceding remarks of Habermas help to secure for me the central ambiguity of the individual in relation to schooling, civic life, and participation. The individual is the third level of social practice that intersects with practical method. It is here that critical practical inquiry has to deal with the acute problems of identity and motivation that signal the malaise in popular political-cultural activity, today.

One of the issues that must concern educators in a critical-practical project is that of retreat and estrangement amongst the participants or students it is directed at. It is no longer sufficient for pedagogy to become just critical as a result of an arbitrary political or 'administrative' decision to do so. Pedagogy informed by the structural, and



cultural insights of curriculum theory must organize the conditions for motive-forming action within students. The basis for making curriculum themes into critical practical questions that lead to non-instrumentalist action is related to whether the normative basis of cultural selection, communication, and political action require rational deliberative justification or not. Habermas (1975) argues that the 'identity integrity of persons is tied, because of their capacity for language, to cognitive and moral-practical life-world perspectives that are at base discursively redeemable.' In other words, persons' scaffolding of identity (as a moral-practical and cognitive composite) requires, under present historical conditions, that reasons can be demanded in principle, by them, for the actions of themselves, others, and institutions, that are redeemable through truth. (This argument was developed more fully in Chapter 3). Social action that free-floats in a vacuum of the non-discursive justification of truth claims means that, as a result of other incentives, persons would accept actions towards them and respond in turn within normative situations to which no reasons were attached. The communicative situation, in classrooms, or in broader communities, for instance, where norms are secured to discursive truth claims is historically allied to an early bourgeois liberal era of capitalist society - identified institutionally as the public sphere. In a communicative situation, which Habermas (1975) feels we are in danger of approaching, where reasons for actions are



not given, or they are at least not redeemable through discourse, in principle, is tendentially characteristic of the era of organized capitalism and is symptomatic of the systemic imperatives of a society that is taken to function on a decisionistic-steering model (institutional rationalism). Each of these two communicative situations are ideal types (see Appendix 4). Empirically, it is uncertain how closely social institutional life approximates the tendencies of either one. It is certain, however, that differences in world view (as a moral practical dimension) and cognitive perspective coincide with the kind of communicative organization into which persons have been inserted or socialized. As a result the motive-forming base of all social action, or readiness to act, in persons shifts in congruence with the socialization mode. Clearly, the cultural contents that are self-formative elements and which are mediated by regimes of socialization are received, understood, and acted upon differently with shifts in these regimes. The capacity, then, to know, to understand, and to act with degrees of awareness as persons in the lifeworld changes according to the linguistic-communicative organization of action. In other terms, the capacity for persons to become cultural dopes is in relation to how motivating-action is communicatively-organized. If a person's identity is considered to be an amalgam of moral-practical insights and cognitive capacities, which of course vary widely, primarily communicatively bestowed, the desire for social-emotional life to be normatively



organized is a real one. Whether instrumental, cognitive capacity is stripped, in our era of organized capitalism, from moral-practical (and emotive) qualities depends on persons, acting in the world, who still strive for consistency and for boundaries by which to guide themselves or to be guided or, it could be said, the need for the illusion of power. Critical theory envisages in its analyses of social evolution and moral development that persons, living in an administered society, will require fewer and fewer decisions or actions taken in their name to be discursively justified in order for them to act. Motivationally, it would mean that persons are highly vulnerable to an intrusive form of socialization or personalized control (Bernstein, 1971) and become disposed to act on the basis of plausible authority, efficiency or simple effectivity. The other effect of this possible 'coup de tete' of socialization is that state intervention, corporate policy shifts, adjustments in schooling, and electoral democracy and other movements in the economic, and political-administrative subsystems would no longer need the active consent, or participation of interested publics. To detach political-economic action from discursive norm-forming traditions means that the problems of legitimation crises dissolve. In such a scenario, under organized capitalism, persons 'participate' in formal democracy through passive consent or withdrawal of revolving political elites. Persons' socio-cultural life becomes further concentrated in an avid, compulsive privatism - where recreational, leisure, family life



and somewhat less, work interests are transformed into a revolving cycle of consumption, competition, and reproduction. In a depoliticized socio-cultural realm of retreat into a privatist apathy of analgesia motivation is organized through a linguistic proliferation of goods, services, and status rewards. These contingencies of the socio-cultural realm cannot be extinguished without shifting our conception of human nature. But as human emotive contingencies, or subjectivities they are dysfunctional for political-economic rationalization and planning. The interest, then, at the level of the state, non-conspiratorily I would say, is to sever normative moral-practical action from political-economic awareness or participation with the exception of established elites. With this split political-economic relations retain their strategic-utilitarian interests and socio-cultural life is reproduced, but contained in the privatistic structures of compulsion and self-formation. Contingencies can be mastered in the political-economic realm where external nature is taken to be the adversary. Contingencies such as death, illness, preference and so on in the socio-cultural realm cannot conceivably, for the sake of the unity of persons' identities, be controlled in the same way. If intervention reaches, too far, into communicative motive formation then the balance of legitimacy and readiness to conform in persons is threatened. This is, essentially, a problem of social control specific to the formal democracies of advanced capitalism. Citizenship in this culture means



"prosperity without freedom" (Habermas, 1975, p. 123).

The looming questions that confront educational praxis, in this climate of possible socio-psychological tendencies have to do with how ego-identity and collective consciousness can emerge. Chapters 3 and 9 discuss the correspondences between stages of identity, moral consciousness, and ways of acting reflectively. Would socialization and pedagogy based on a universal speech ethic be sufficient to generate autonomous ego organization and principled moral consciousness over time? Is it possible to develop integrity in identity in contexts increasingly stripped of cultural-historical traditions necessary for the formation of moral-practical and cognitive world views? Curriculum theory and development must brave the darkened world of the unhappy consciousness to determine what organization of communication, at this time, will promote emancipatory, non-manipulative intersubjectivity between others in educational encounters. Are the possibilities for a promotive, non-privatized consciousness in persons possible in the absence of practical roots in the particulars of traditions, community, region, and family? Or, must curriculum theory assume that human consciousness transcendently reaches to a universalist interest in emancipation unmediated by cultural political particularities - such that organization for collective political transformation could be accomplished in discursive projects that were but ideal-rational turns? These are key dilemmas facing radical curriculum theory and



development as it prepares for the future or the end of citizenship.

Schools presently sit at an ideal vantage point to see the epoch-making junctures in the re-making of reproduction practices in organized capitalism. If, the post-industrial synapses of society are to be believed, then social systems are close to a point of steering and maintaining themselves instrumentally rather than practically. If human consciousness in all its contingencies of symbolic mediation, and social labour were the reproductive units of earlier capital formations then the universalistic, cybernetic rationality of decisionistic movement is the grand illusion of the new age. To be sure, planning that operates under an illusion that history no longer has consequence for a life of conquest and progress may succeed in establishing this as an organizational principle, de facto, in the society. The long-term prospects, however, of its systemic survival are poor for as its socio-cultural identity structures 'dry up' the entire system as an elaborated superstructure becomes, in time, very brittle and runs the risk of being capsized by natural catastrophes, entropies, or external social-political threat. However, since we can place ourselves, as caring social theorists and educators at some median point on the scale between absolute social cultural displacement and animism, then there is room for utopian political and cultural theorising. Schools and curriculum entrepreneurship are soporifically, if not strategically



placed, to retrench the bases of community and society-formation in the particulars of ego-differentiated identities, culture, and regional structures. In the long run if identity for persons is not secured in the linguistic-discursive appropriation and generation of culture, then no social aggregates will eventually survive to reproduce themselves, nor to be able to tend to the system requisites of cybernetic forms. The structural contradictions of state, corporate planners and their intellectual 'quislings' have not recognized the imminence of their longer-term demise. Of course, the 'efficiency' illusion they labour under gives those of us involved in the organization of conditions for enlightenment a little more time.

School practitioners, curriculum theorists and developers through analyses implicated and sponsored by practical method, and by critical cross-cultural anthropologies must decide for themselves that self-formation and societal re-formation are tied firmly together in linguistic, cultural, and structural bundles. Subjectivity carefully mediated by a pedagogy of linguistic-discursive communication in school situations that allows a progression of intersubjective encounters can lead to personal autonomy and collective consciousness necessary for using culture as a motive or reconstructive force in classroom relations, curriculum projects, and social action. Teachers, and academics who have become politically vulnerable through the risks they may have taken as political persons can capitalize on the structural understandings that their marginalism has given to



them. These experiences of struggle and victimization can become part of a shared intimacy and solidarity with others in teaching, in research, and on other social or occupational fronts. The more these experiences and the possibilities of their classroom work in critical practical pedagogy are symbolized in public discourse, the more this work contributes to a multi-dimensional reflexivity in persons, in collectivities, and in regions of the country. This process, in turn, links back to socialization and secondary socialization as it lays the practical groundwork for discursive self-formation and autonomy.

A final word, in the way of a warning, on the appearance-essence distinction in curriculum reform is necessary in the completion of this discursus. Marcuse sums up the problem in his expression, "repressive tolerance". The history of curriculum innovations and implementation is replete with the pseudo-responsivity of state agencies and school districts which appear to incorporate program design changes at the behest of progressive interest groups. Later conceptual analyses of the shifts in pedagogy or curriculum policy consistently show that the latent core of strategic meanings has been left untouched; that the pedagogy, curriculum content and evaluation modes reflect relations of dependency with teaching-learning, with character formation and acts of knowing, and with civic outcomes of future social competence in students. Radicalized curriculum theory and development needs to attend to the surfeit of "bad



faith" that state agency responses and decisions are saturated with. Curriculum reform as a programmatic politicization of this decisionistic response structure carries this "bad faith" into classrooms, professional development, and the organization of research. "Bad faith" is a cynical debasement of human dignity and responsibility which shows up in formally accountable activity in institutional life in areas such as 'credentialling', 'individualization', and 'interests' in schools, in multi-cultural expression, and civic participation at the level of cultural forms, and in the political-economic structural dependencies of regional life. Each of these levels of social practice, in their appearance and essence, refract through one another with reproductive implications. Each burrows into the future of the other in the pursuit of happiness and progress. It is only in knowing the intimate and the particular that we can reconstruct their meanings for ourselves as an ongoing discourse of political education. Practical method intersects with the individual in:

1. Teacher education and school pedagogy that needs to develop protocols of communication that practice discursive forms of teaching and learning, dialogical group formats, and a practical recognition of idealized speech norms in most lessons.
2. The development of critical-practical thinking, exercises in autobiographic reflection, and mutual consciousness-raising of conceptual and historical issues that need to be an explicit part of teachers' program plan-



ning in not only social studies education.

3. Attention to speech and cultural particularities as aspects of personal integrity that should be stressed in classroom relations and in the growth of a communicative ethic in which students and teacher participate.
4. The formative links of character, biographical contents, community and regional cultures that need to be stressed as students' social experience spirals and expands, with informal discussion and through formal content.
5. The necessity of teachers to avoid psychologistic language or vocabulary in identifying students' performances to themselves and to their colleagues; and the effort to work out more adequate relational expressions that convey the latency of caring, knowing, helping, and acting are underscored as strategies of persons.
6. Shifting the bases of the reward structure of school socialization from false conflict (competition) and privatized, zero-sum points or prestige to personal competence or efficacy and collective 'betterment' is important. In later school years, (beyond infancy) this could include the experiences of planning and implementing of social projects, by students, in the community and the region that arise from a study of social problems.

The real individuals of our time are the martyrs who have gone through infernos of suffering and degradation in their resistance to conquest and oppression, not the inflated personalities of popular culture, the conventional dignitaries. These unsung



heroes consciously exposed their existence as individuals to the terroristic annihilation that others undergo unconsciously through the social process. The anonymous martyrs of the concentration camps are the symbols of the humanity that is striving to be born. The task of philosophy is to translate what they have done into language that will be heard, even though their finite voices have been silenced by tyranny.

(Horkheimer, 1974, (1947), p. 161)











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## APPENDICES

	<u>Page</u>
Appendix I	A Typology of Educational Knowledge Codes..... 615
Appendix II	Dimensions of Reconstructionism..... 619
Appendix III	Data on the Canadian State in North America..... 622
Appendix IV	Note on Ideal - Type Methodology..... 627
Appendix V	Instances of Critical - Practical Pedagogy..... 637
Appendix VI	A Schematic History of Conservative, Liberal and Radical Factions within Educational Progressivism 1930-1970..... 648



## APPENDIX I



### A Typology of Knowledge Codes

J.E.M. Cohn, *An Investigation of Curricular Innovation and Educational Knowledge Codes in a North American University*. M.Ed. University of Alberta, 1975.

Dawe's distinction between sociological understandings founded on the priority of society as the necessary means of establishing order in the anarchical relations of men, and sociological understandings founded on the need for most men to regain control of the institutions of society; was used to critically examine Bernstein's theory of educational knowledge codes.

As a result of this examination it was suggested that Bernstein's two educational knowledge codes belonged to Dawe's first category of sociological understanding, and that a third code was necessary to take into account Dawe's second category of sociological understanding. This code was developed theoretically and termed the Emancipatory Code.

Using these three codes an empirical situation in a large Western Canadian university was examined, where a professor wished to introduce an innovatory curriculum programme in a junior level education course, through the "good offices" of three instructors under his supervision.

As a result of this examination it was discovered that, although the professor's initial perceptions of the innovatory curriculum programs could be considered as within an Emancipatory Code, the instructors taught the course as an Integrated Code form. Various reasons as to why this occurred were put forward, and this led to a consideration of the problems and difficulties involved in educational knowledge code in a North American, course-based, university situation.

### The Problem

The sociology of education, like sociology itself, can be seen to be in a state of paradigmatic crisis. Whether this crisis should be viewed as the destruction of a previous paradigmatic position, and its subsequent transformation, together with new insights, into a new paradigmatic position;<sup>1</sup> whether it should be viewed as the growing pains of a new academic discipline in a primitive stage of growth, taking its first steps from a monolithic mechanical to a differentiated organic solidarity;<sup>2</sup> or whether it should be viewed as the development of conflicting and pluralistic perspectives essential to the healthy development of a social science discipline;<sup>3</sup> it is far too early to say. However, whatever the eventual outcome, it is quite apparent that Olive Banks' assertion that sociology of education works within a structural-functional paradigm,<sup>4</sup>



with its main concern as the doctrine of "order",<sup>5</sup> made in the late 1960's, is no longer viable. It is now possible to recognize, in Britain for example, three conflicting theoretical positions: the continuing structural-functionalist one, the phenomenological position, concentrating on social interaction at a micro level, utilising ideas from people such as Schutz, Merleau Ponty, Marx and Mead; and the new structuralists utilizing ideas from people such as Althusser and Luscher.<sup>6</sup>

Nevertheless it is very likely that sociologists of education representing all three positions would today accept that educational knowledge and educational realities are, at least to some extent, socially constructed; and so can be treated as problematic. This represents a major shift in perspective which allows sociologists of education to "make" or define their own problems, rather than merely "take" or accept as unproblematic problems defined by other educators.<sup>7</sup>

One of the major influences in undermining the position of the structural functional paradigm in British sociology of education was the collection of articles edited by M.F.D. Young under the title Knowledge and Control.<sup>8</sup> While they cover a broad range of subject matter and perspectives Young has argued that:

What they all hold in common is that they do not take for granted existing definitions of educational reality, and therefore do "make" rather than "take" problems for the sociology of education.<sup>9</sup>

The impact of the book has been such that one writer has described it as representing "a fundamental change within the sociology of education which I shall describe as the emergence of an alternative paradigm".<sup>10</sup>

By treating educational realities as socially constructed and problematic one can raise questions about the curriculum making process which have traditionally been ignored by curriculum developers using a linear model of curriculum development. It now becomes necessary to give due consideration to institutional constraints, the "personal biographical situations"<sup>11</sup> of both curriculum implementers (teachers) and curriculum receivers (learners), and the pragmatics of the classroom situation, which make the transmission of educational knowledge problematic.



## The Area and Significance of the Study

This study had three main purposes. Firstly, to clarify and adapt Bernstein's theoretical formulation of educational realities in the terms of two educational knowledge codes, one descriptive of current educational situations, the other predictive of future educational situations. Secondly, to formulate a third educational knowledge code in contradistinction to Bernstein's predictive code, as an alternative future educational reality. Thirdly, to use these three educational knowledge codes as the basic structures, within which to empirically examine an innovative curriculum project, being attempted in the Educational Foundations Department of a large Western Canadian University, during a one semester junior level education course. The emphasis in this study will be on utilising these theoretical frameworks to interpret the empirical reality; although, of course, the validity of the theoretical formulations will, to some extent, be questioned through their capacity to explain and provide understanding of the empirical reality.

In utilising Bernstein's educational knowledge codes it was found necessary to clarify and adapt, to some extent, his original formulations; because, as Daine remarks:

Many of these concepts ("collection", "code" or "frame strength", "deep structure", to name a few) are both theoretically and empirically obscure.<sup>12</sup>

This I found particularly troublesome with respect to his predictive or Integrated Code teacher-based form; but have succeeded, I hope, while reformulating this code, in retaining the spirit and intention of his work, if not its precise theoretical detail.

This study, then, attempted to expand the area of predictive educational realities presented by Bernstein theoretically, and examine an innovative curriculum project in terms of these theoretical formulations.



## APPENDIX II



"A New Policy for a New Times." (A.E.F.) 1948 Some Reconstructionist Methodological Principles for Teaching and Learning in Terms of Theoretic Status and Institutional Outcome

Curricular Topics (i.e. school knowledge)	Historical Status in the Curriculum	Institutional Outcome	Congruence with Neo-Reconstructionists
I. <ul style="list-style-type: none"> <li>• Economic and Political Systems Studies</li> <li>• Re-examination of Quality of Life Indices in the curriculum</li> <li>• World order-Building movement studies</li> </ul>	<ul style="list-style-type: none"> <li>• abstract, rationalistic forms of knowledge, inert</li> <li>• collection code of knowledge</li> <li>• issue courses</li> </ul>	<ul style="list-style-type: none"> <li>• widespread in conventional curricula/2y schools</li> <li>• optional s.s. courses in 2y schools</li> <li>• uncertain status</li> </ul>	<ul style="list-style-type: none"> <li>• public issues programs offer econ/polit problems as harmonious array of study choices</li> <li>• institutional life quality negotiated only via classroom discourse, global consciousness tied to awareness of community interdependence</li> </ul>
II. <ul style="list-style-type: none"> <li>• New democratic conceptions of discipline to be studied in the classroom</li> <li>• arts and science contributions to be integrated with the social studies; leads to appreciation of social contribution of science to health etc.</li> <li>• awareness of need for community planning</li> </ul>	<ul style="list-style-type: none"> <li>• politically ambivalent or radical romanticism ala Summerhill</li> <li>• individual creativity</li> <li>• child-centrism</li> <li>• experimentalist tradition</li> <li>• integrated knowledge code</li> <li>• social problems courses</li> </ul>	<ul style="list-style-type: none"> <li>• demise in North American elementary schools</li> <li>• marginal in free schools</li> <li>• widespread in British primary schools</li> <li>• not generally introduced with exception of social problems courses</li> </ul>	<ul style="list-style-type: none"> <li>• discipline resides in psycho-linguistic display of benevolence to others and deliberative willingness to classroom talk</li> <li>• public issues programs, decision making programs, and 'critical' s.s. successfully integrate different discipline perspectives</li> <li>• community, civic action and critical s.s. programs practice community planning</li> </ul>



<u>Curricular Topics (i.e. school knowledge)</u>	<u>Historical Status in the Curriculum</u>	<u>Institutional Outcome</u>	<u>Congruence with Neo- reconstructionists</u>
III. <ul style="list-style-type: none"> <li>• "Realistic" economics curriculum materials to be used for skill development in 'propaganda analysis/detection'</li> <li>• Developing consciousness with significant others of values associated with new social arrangements</li> </ul>	<ul style="list-style-type: none"> <li>• fact-value assumption</li> <li>• neutrality and interest free knowledge</li> <li>• rationalism and moral education</li> <li>• experimentalist and liberal humanist tradition</li> </ul>	<ul style="list-style-type: none"> <li>• increasing uses in values clarification and moral development components of s.s. programs</li> <li>• to some degree embedded in inquiry-based s.s. programs</li> </ul>	<ul style="list-style-type: none"> <li>• typical 'issues' and 'controversy' approach programs use pre-selected resource materials for problem study and reformulation</li> <li>• deliberation, research, presentation skills typically enhanced</li> <li>• few precedents for thematic consciousness raising in curriculum (UK 1976, US 1980, CND 1981)</li> </ul>
IV. <ul style="list-style-type: none"> <li>• "Extensive practice in building detailed social designs"</li> <li>• Teach appreciation of significance of "world citizenship" (read socialist world order?)</li> </ul>	<ul style="list-style-type: none"> <li>• community-action program models</li> <li>• or integrated curriculum</li> <li>• or collection code if taught in isolation from community action</li> </ul>	<ul style="list-style-type: none"> <li>• occasional 2y schools offer as special program for the gifted or slow (not both) in larger urban areas</li> <li>• treated within some inquiry based programs as interdependence; no political significance attached</li> </ul>	<ul style="list-style-type: none"> <li>• practical mobilization of pedagogy as validity test of curricula occurs rarely with exception of Freire-based adult literacy programs; traces, eg., in U.S. (Highlanderfolksch), Alta. (Red Deer/EdmCORE), U.K. (see Whitty, 1976)</li> <li>• typically highly diffuse notion of a global ethic and practice.</li> </ul>



### APPENDIX III



## Regionalism and Social Class of the Economic Elite, 1972

Class	Birth Place			
	West	Center	East	All
Upper Class	50.0%	62.7%	59.3%	59.4%
Middle Class	44.3	31.8	32.2	34.8
Working Class	5.7	5.5	8.5	5.8
TOTAL	100%	100%	100%	100%
N	(158)	(456)	(59)	(673)

Residence and Control of Dominant  
Directorship Positions by Sector, 1972\*

Residence & Control	Finance	Utilities	Trade	Manufacturing	Resource	All
Canada	79.6%	75.3%	51.7%	44.7%	24.0%	60.0%
U.S.	12.1	22.4	37.9	32.3	52.6	26.0
U.K.	7.0	1.2	10.4	12.0	8.4	7.7
Other	4.0	1.2	0.0	11.1	15.0	6.3
TOTAL	100%	100%	100%	100%	100%	100%
N	(852)	(170)	(174)	(226)	(333)	(1755)

\* Joint ventures have been included by residence of director without control differentiation. "Residence & Control" includes the positions occupied by persons who are resident in the area indicated or are Canadian residents in foreign controlled firms. For example, "Canada" includes persons resident in Canada in Canadian controlled firms while "U.S." includes those residents in the U.S. and comprador positions in Canada in U.S. controlled firms.

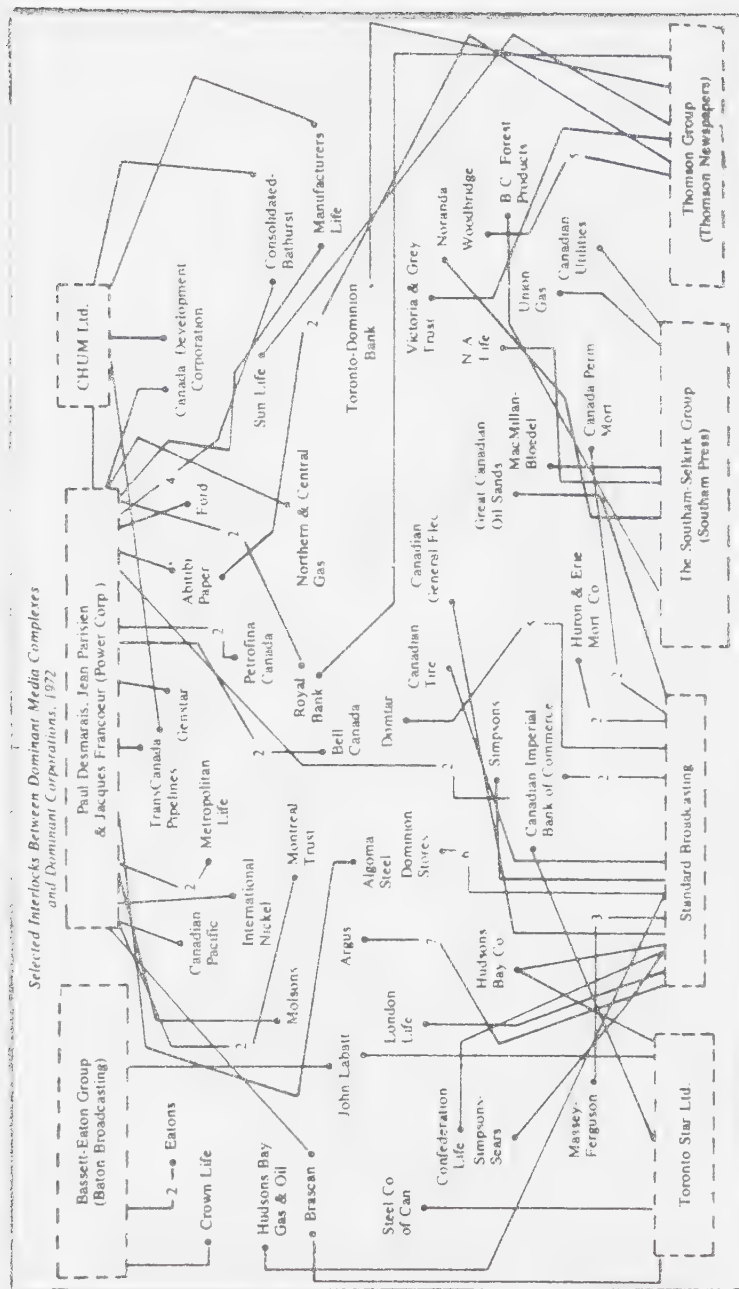
Distribution of 1,454 Canadian Resident Directorships of  
113 Dominant Corporations  
Among 946 Residents of Canada, 1972\*

No. of Di- rectorships held by one Person	Total No. of Persons	Total No. of direc- torships	Cumulative			
			No. of Persons	Per Cent	No. of direc- torships	Per Cent
8	1	8	1	.1	8	.1
7	6	42	7	.7	50	3.4
6	6	36	13	1.4	86	5.9
5	20	100	33	3.5	186	12.8
4	28	112	61	6.5	298	20.5
3	58	174	119	12.6	472	32.5
2	155	310	274	29.0	782	53.8
1	672	672	946	100.0	1,454	100.0
TOTAL	946	1,454				

\* A total of 287 foreign residents (195 from the U.S., 55 from the U.K., and 37 others) held an additional 301 directorships in dominant corporations. Total boards for all dominant corporations are included.

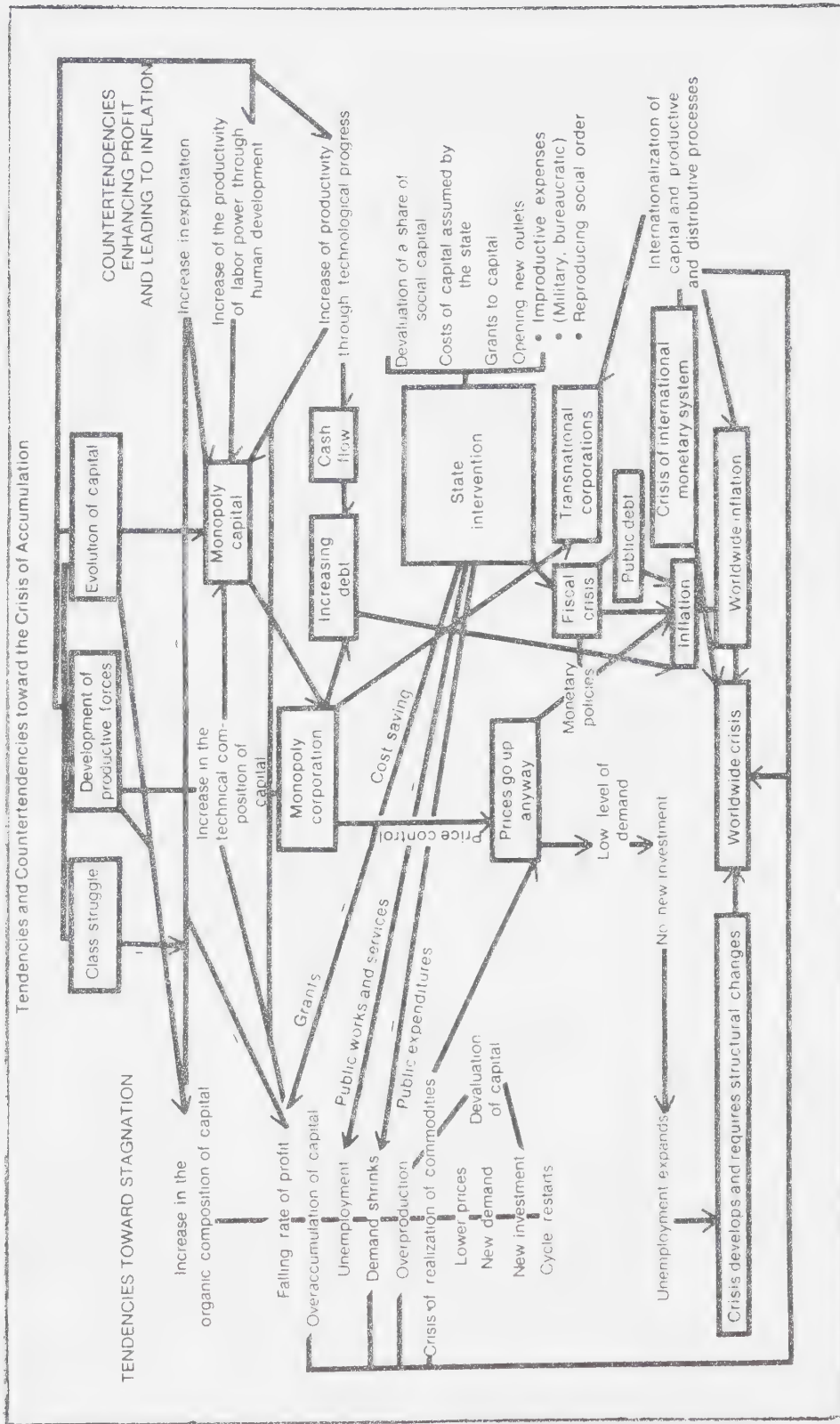
Adapted from W. Clement, *The Canadian Corporate Elite*,  
1975, p. 226, p. 153, p.167.





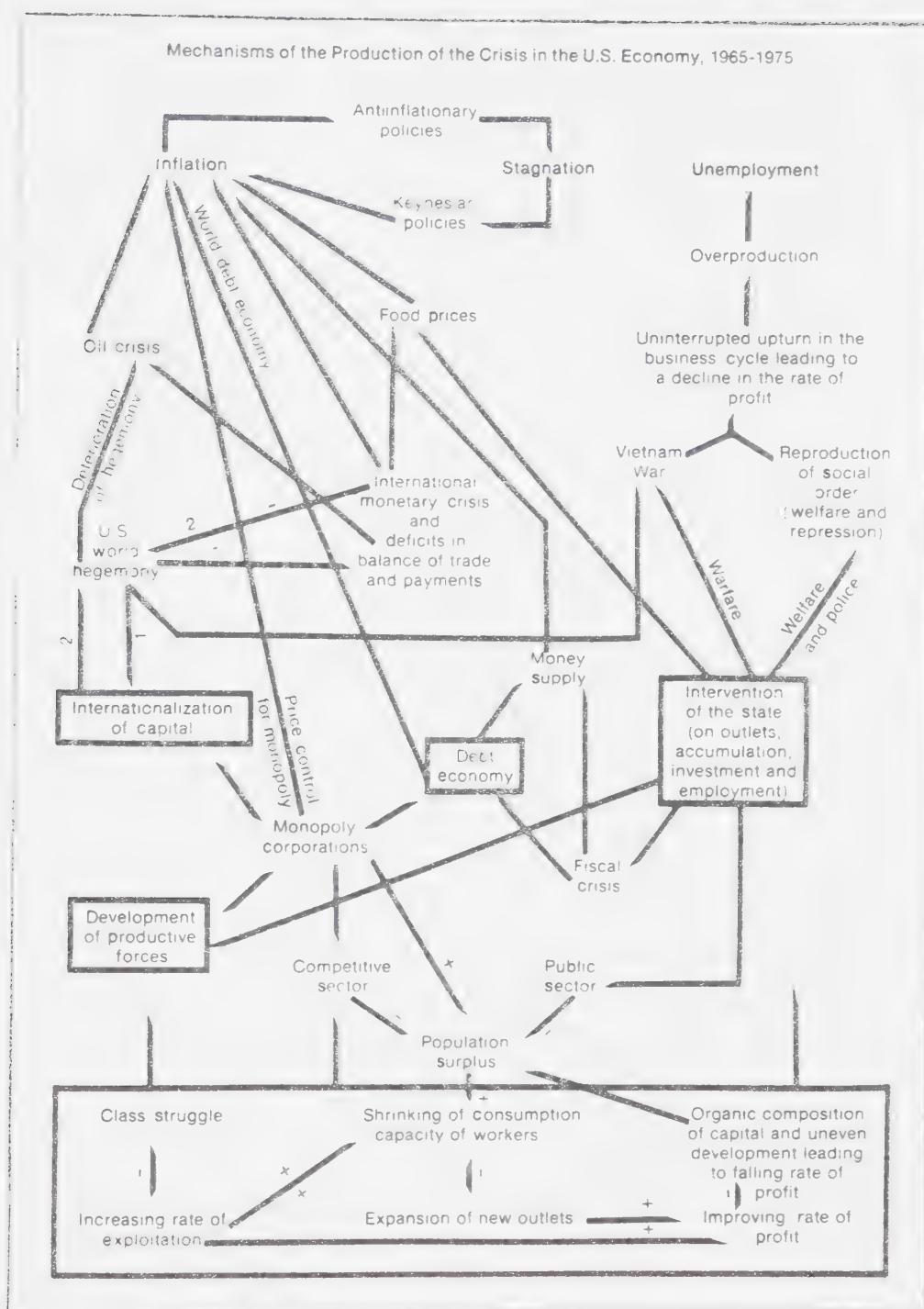
Adapted from W. Clement, *The Canadian Corporate Elite*, 1975, p. 460.





Adapted from M. Castells, *The Economic Crisis and American Society*, 1980, p.34.





Adapted from M. Castells, The Economic Crisis and American Society, 1980, p. 137.



## APPENDIX IV



## Ideal Type of Methodology

### Methodological Note on Ideal Type Analysis

A question posed in a preceding section of this study is exemplary of the grounds for my critical-practical inquiry into social reformist curriculum positions that have appeared throughout this study. It is paraphrased once again:

"Are the well-intentioned value preferences of social educators (ie. D. Oliver (1976), F.N. Newmann (1975) as illustrated through their pedagogical and curricular procedures structurally inadequate as means to achieve the social, political and ends to which their programs formally aspire?"

Secondarily, I ask whether the image of a reconstructionist or critical educational model sketched by these social educators is congruent with the logical criteria that we can expect to be integral to a critically-reflective social science (in this case one can read this as integral to a critical social studies)?

In order to tackle the primary question, and its corollary I need to take stock of not only our conceptual tools of analysis but also to propose a methodological format that can frame these conceptually inquiries in as theoretically and historically comprehensive a manner as possible. Conceptual elements from the tradition of critical social science will attempt to satisfy the first need while ideal-type methodology will seek to remedy the second need so that our analysis may proceed. Elements from that scientific tradition will be taken to be juxtaposed with the ideal type format.

Max Weber could be said to be the first systematic exponent of social action theory and the methodology associated with - ideal type analysis; that is, the method of comparative analysis integral to the sciences of human action. Weber had drawn from mid-19th century that neo-Kantian and neo-idealist traditions in Germany, represented respectively by Heinrich Rickert and Wilhelm Dilthey and the Historical School in his attempt at a synthetic, systematic social science. He drew, in particular from Dilthey's distinction between the material and the cultural sciences. The latter had made the claim that each form of inquiry has a distinct method. Whereas the natural sciences engage in



facts, per se, the cultural sciences engage in meanings. Systematic thought in the natural sciences assumes the form of explanation while in the cultural sciences it assumes the form of understanding. The methodology of explanation of the natural sciences is, par excellence, the standardized experiment while within the cultural sciences the methodology of understanding is constituted by interpretation through ideal types.

Weber drew from Rickert the point of view that science is constituted by the explanation of physical or social world phenomenon. Rickert to some degree collapses the distinctions Dilthey argues for in reducing natural science and social science to science in general. The salient distinction introduced here is between history and science. As science is to be seen as the apprehension of the natural world in terms of causal laws so history is the apprehension of the natural world in terms of causal laws so history is the apprehension of the natural world as a pattern of unique events. Since the key concepts of science were to be laws the key concepts of history were to be particular configuration of value.

In attempting to develop critical standards for a comparative method for the study of social action Weber was obliged to examine the nature of the relationship between science and history. Weber in effect borrows and synthesizes from these traditional traditions with the outcome that his theory and method of social action dealt with meanings values and causal laws as its legitimate subject matter. By viewing social science as a scientific tradition, with particular stipulations as to its subject matter, Weber advocates the use of 'typological procedure' as a primary methodology. In order for comparison of the social world to be conducted the 'ideal type' emerged as a solution.

It was from these beginnings that Weber attempted to construe a methodology of the social sciences. He felt compelled to distinguish yet reconcile the two types of science natural and cultural, but so as to allow a treatment of social-historical materials in a systematic scientific manner rather than as an art. In order to address the latter need Weber felt a methodological emphasis was necessary that demonstrated causal relationships, in the social world, but which were grounded in some logical schema of proof as was the process of 'explanation' in the reconstructed logic of inquiry of natural science. Weber conceived his methodological problem to be to define the kinds of generalized categories which met the logical requirements of this schema and at the same time embodied the point of view peculiar to the historical-cultural sciences. From this perspective subjective categories of social action were developed which would permit



understanding and comparative analysis of the social world. Weber employed three generalized concepts that logically and empirically implied the presence of the other. The concept of social action (4 types) led logically to the concept of social relationships (or institutions) which led to the concept of the general system (or articulated whole). This latter concept was more implicit and buried in the conceptual schema than the other two. Although each level could be studied independently the significance of this for our interest is that each concept was considered to be invested with the subjective meaning of actors also engaged in the different structural levels of the social world. One was to apprehend this world first and foremost through the meaning and significance actors, singly and collectively, imputed to their activity and constructions and others activity and constructions. Admittedly, the three levels or types of concepts formulated subsumed a wide range of type concepts corresponding to that segment of the world. Neither class of concept nor the portrayal of typical actors' measuring that emanated from their activity are fully exhaustive or reflective of concrete reality but particular conceptualizations that are abstract by nature.

What essentially gives form and substance to concepts at each level is subjective meaning. Weber construed meaning to be composed of two kinds: that actually which was empirically imputed to a concrete individual actor, and that which was a theoretically-conceived pure type of subjective meaning. For our purposes the pure type can be taken to be parallel with the notion of ideal type. For Weber's purposes the pure or ideal type meaning is the first and most obvious level of generalized abstract concept and as a construction, of course, met the logical requirements of the proof schema and were closest to the texture of concrete individual reality.

Twenty years later Alfred Schutz picks up the implications of Weber's methodological work and embarks on a massive project intended to 'correct' and develop some of the conceived weaknesses in the latter's efforts. Schutz, likewise tackles the problem of how to do social study or equally the criticism of social study. He argues that four postulates must be recognized and integrated within the investigator's methodological design for the social world. In much condensed form they amount to the postulate of relevance, the postulate of subjective interpretation, the postulate of adequacy (or objective possibility) and the final and most important, the postulate of rationality. The prior three postulates are collapsed into the fourth which implies (and gives sense to the other three) that all behaviour is to be interpreted as derivative from basic scheme of rational acting. It is only action within the framework of rational categories that can be discussed scientifically. (Although the nuances of



Schutz' updating of Weber's framework need not concern us here it is to the multiple level concepts of social action that Schutz makes reference).

Hence, it is within the theoretic practice of the historical cultural sciences that the salient feature becomes the interpretation of the social world in terms of a system of determinate logical structure. Therefore in any investigation of social practice or cultural production, Schutz suggests, we are dealing with a conceptual system of means-ends relationships, one that is abstracted from the world of concrete actions.

A normative orientation is integral to 'action' frame of reference of Weber's methodology. Within this the actor is seen as actually making an 'effort' to conform with certain 'ideal', as opposed to actual, conduct patterns in which there is contained the probability of partially successful efforts and some degree of deviation from the ideal state. The nature of the ideal (type) implied here is that of a particular kind of abstraction in which is posited the normatively ideal<sup>1</sup> pattern or configuration; implicit in analysis of this kind is the degree to which conduct or cultural production complies with the norm. It may be such a hypothesis provides the regulative principles for generating the particular system of ideal types. For instance, classical economics embraces the utilitarian principle while modern economics embraces the marginality principle. For sociology, according to this conception, sociology embraces the principle of rationality. Hence, the historical-cultural sciences are not seen to be alone in their use of ideal types as methodological-theoretic devices but virtually all of scientific practice employs this notion albeit in an implicit, non-systematic manner.

Schutz speaks directly to use of ideal types by reference to economics:

"Build your ideal types as if all actors had oriented their life plan and, therefore their activities to the chief end of realizing the greatest utility with the minimum of costs; human activity oriented in this way (and only this kind) is the subject matter of your science."

(Schutz, 1964, p. 87)

For our own quest, in this study, I have taken ideal typical analysis to be documentary interpretive analysis. Further on in this appendix I will establish a critical social studies model as the constitution of an ideal typical cultural production.



Let us examine somewhat further what features the generic notion of ideal type may possess. As we have said Weber conceived of the ideal type as both abstract and general yet not descriptive of a concrete course of action, but a normatively ideal course. This view of social action assumes certain ends and normative orientation modes as 'binding on the actors'. It follows that the type is descriptive not of an individual action course but a typical one; that is, a generalized rubric within which an indefinite number of cases may be classified. In other words one could say it represents an "objectively possible" course of action. (A notion that Alfred Schutz retrieves.) It should be noted that an ideal type contains no particular statements of fact but involves logically fixed relations between the values of various variable elements involved in the depiction of individual conduct, institutional life or historical tendencies of the wider social structure.

In the social sciences, it may be said that empirical generalizations emerge as a set of typical probabilities associated with a typically observable course of action and grounded in the assumption of an ideal means-end orientation, the ideal theoretic type may also for motives of "methodological convenience ... be heuristically employed." (Weber, 1974, p. 92). Theoretic-type generalizations then should not be taken as typical empirical generalizations but as structural forms predicting a set course of events under certain social and historical conditions.

Gerth and Mills (1946) in their interpretation of Weberian methodology have understood the ideal type not as "a new conceptual tool" but simply a procedure to make cognizant for 'consociates' the processes and relationships involved in using terms such as 'feudalism', 'economic man', 'capitalism', 'democracy'.

"Social scientists (had the choice) either to use logically controlled, unambiguous conceptions, removed from historical reality or of using less precise concepts closer geared to the empirical world."

(Gerth and Mills, 1945, p. 59)

They refer to Weber's interest in the world comparison of economic systems and religious orthodoxies. They point out that he relied on the structuring of 'pure', polar cases at either end of a range of features exhibited by the actual, historical situation. One example, is the degree to which world religions manifest "senseless suffering" as a formal feature. The different religious cases are then arranged on this typological scale of 'extreme' and 'pure'.



Capitalism, for instance, has according to this procedure, a number of componential features. One such feature is the provision of overviews for profit-opportunities. Although the types and sub-types vary in scope one is able to distribute empirical cases along a scale or continuum for comparative analysis yet at the same time develop a general theoretic conception of capitalism. Such a methodological procedure represents a controlled level of abstraction in which the 'crucial instances' contained within the ideal types permit the historical analysis of a particular problem.

In the third section, of the larger study I have been concerned with a comparative criterial documentary analysis through the construction of an ideal type. The function of the latter is very much contingent on the particular research interest-at-hand. The construction of the ideal type is to be logically distinct from the application of the type as an interpretive schema. The methodological task then, in the sense of this appendix, is the interpretive grasping of the meaning intended to be associated with the rationally formulated pure type of a common phenomena and involves the interpretation of cases of future action or production via an ideal type.

The task, then, that has been set for this appendix in terms of the preceding discussion is as follows. A construct will be identified as a critical social studies model in an ideal typical sense. Its component elements whether epistemological, pedagogical, curricular will be identified as will the logical relations between them and the boundary conditions of their variation specified. These elements will be conceptually integrated within the model-viewed-as-an-institutional set of relationships, historically and economically situated. As these elements will be specific ideal typical dimensions of the general critical social studies typology actual case examples of relevant facets of empirically, existing programs may be seated as to degree of consequence, Newmann, (1975) and Oliver (1976). They will be critically interpreted and compared as to intended objective meaning for school practice and in terms of their implications for educational practice as would be predicted by the general critical typology. It should be noted that whereas an earlier reference was made to the essentially non-evaluative significance of ideal type use the critical or social studies typology is equally non-evaluative in its analysis with respect to the singular moral nature of the concrete programs (Newmann and Oliver) but is critical or critically-reflective about the educational efficacy and operative assumptions of these particular rational constructions (termed programs) intended for 'reconstructionist' ends. Hence any evaluative discussion that appears to



assume the form of such judgmental monological language is not intended to be equivalent in scope or function to the disembodied, ahistorical ethical 'reasoning' found masquerading in the realms of the analytic philosophies and their pedagogical simplifications, as legitimate and reasoned discourse. As our review of the tradition of critical science should demonstrate ethical discourse is logically inseparable from theoretical practice as each conceptual (or curricular) representation is also, among its other properties, a theory of society (or social relations grounded in definite species-given 'interests' of domination, understanding and control. Perhaps the above distinction of evaluation can be clarified if we view ideal types such as the ones pre-occupying Weber ("Protestantism," "Christianity", "Capitalism") or the one of central interest for this essay, critical social studies, are not to be identified as stereotypes of historical phenomena, which can lead to narrow, reductionistic evaluative concepts but instead as devices leading to open analysis, deliberately framed by the investigator's selection of empirical and theoretic knowledge at the time.

According to an aforementioned postulate of 'adequacy' the variable elements of the critical social studies typology are not to be seen as imaginary notions and practices regarding social reconstruction. These factors are to be taken as "objectively possible" and plausibly operational under certain historical and political conditions. One intent of the typology is to 'point up' certain patterns of relationship implied in Harvard school program proposals (1975 and 1976) which would have a particular causal effect on the directions school practice takes. Hence we can compare and weigh through the typology the causal significance of selected items and assess their expedience for reconstructionist outcomes. That is, if we wished to assess, say, the significance of the instructional component of legal-political process management in the citizen-action curriculum (Newmann), we could strive to determine its necessity or non-necessity for contributing to environmental competence and to what extent environmental competence, as a form of critical citizenship education, was illustrative of a critical social studies. Clearly, innumerable examples of analytic projects of this sort could be given here. It should also provide an idea of the patent massiveness of any comprehensive critical interpretive analysis.

I contend that the following necessary functions of ideal type analysis can be applied in this kind of inquiry and study:

- a) To determine to what degree the Newmann and/or Oliver programs of educational reconstruction either partially or totally, as



historical-cultural phenomena, approximate the theoretically constructed ideal type. This analysis will be instrumental for displaying, explicitly, some of the arrangements between variables in each program and 'pointing up' the clarity of offascating properties of language used in these separate projects.

- b) To attempt the systematization and cultural symbolic location of varied subject matter - as dispersed in the two widely different program formats - by the use of the general ideal type of critical social studies. This task puts the analyst in the position of focusing on the "internally most consistent forms of practical conduct that can be deduced from (the programs') fixed and given presuppositions" for its implications for student and citizen behaviour. (Weber, 1946, p. 324)

The significance of this statement is given in the Marxian notion of the interpenetration of ideas with material interests.

- c) As a corollary to 'b)' such an analysis that throws into relief the actual course of program events (of Oliver and Newmann) against the ideal type actually enhances the development of central explanatory hypotheses surrounding the not-educational motives of the two Harvard proponents.

For a comprehensive exposition of the methodological nature, background and use of the ideal type in social science and educational research see A. Kaplan, *The Conduct of Inquiry*, 1964, 82-83; R. Merton, *Social Theory and Social Structure*, 1949, 221-225; M. Weber, *The Methodology of the Social Sciences*, 1949, 42-47; A. Schutz, *The Phenomenology of the Social World*, 1972, 232-238; P. Filmer et al., *New Directions in Sociological Theory*, 1972, 88, 191, 225.



## FOOTNOTES

1. May it be noted by the reader that the term ideal refers to a perceived state of affairs from the actor's point of view rather than from that of the investigator.



## APPENDIX V



## EDUCATIONAL FOUNDATIONS DIVISION

## SCHOOL &amp; SOCIETY

EDUC 5067  
 M-F 8-9:15  
 E. Burt  
 Summer 1982

The course involves students in a theoretic, reflective, and practical inquiry of interrelations between social structure, community, school and curriculum decisions. The course deals with the central question of how society is possible, of how our consciousness of society is possible, and of the school's role in reproducing such competencies and understandings in students living in communities. As such we will be concerned with investigating processes of socialization, legitimation, social selection and opportunity, and environmental competence.

The course proceeds by way of a descriptive analysis of significant ideological and economic trends in societal and school structures in North America and the United Kingdom. This is followed by interpretive readings and study of classroom and curricular data as one basis for portraying the relations of community and the wider society. Students are encouraged to opt for and declare a preferred pedagogical and sociological stance regarding the role of the school in reproducing student's identities and community life. Developing some practical competence with methods of analysis, selection and intervention, comprise the third part of the course. Here, students should seek to demonstrate a practical understanding of the links between identity - school community - society through a field study that begins to anchor and illustrate their own evolving sense of professional responsibility for their own and other's social futures.

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Part 1 (the social 'IS)	Part 2 (ought)	Part 3 (ought to be done)
<ul style="list-style-type: none"> <li>- international economic trends</li> <li>- models of schooling</li> <li>- models of social reproduction</li> <li>- variants of educational ideologies</li> <li>- components of the community</li> </ul>	<ul style="list-style-type: none"> <li>- interpretations of school, classroom &amp; societal data</li> <li>- consciousness &amp; its contents</li> <li>- preferred &amp; declared world views of schooling</li> </ul>	<ul style="list-style-type: none"> <li>- practical inquiry</li> <li>- asking questions &amp; getting answers</li> <li>- linking school, curricula &amp; community</li> <li>- developing awareness of structures</li> <li>- developing &amp; acting with pedagogical awareness</li> </ul>

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- 2 -

As the course is organized on a seminar-lecture basis students are advised that an active contribution to discussion and activities in class is expected. The development of skills and imagination in practical inquiry is a dimension of the course towards which students should work and gain competence - a final expression of which is the doing of a field study. (investigating school-community links).

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#### ASSIGNMENTS AND EVALUATION

40% Mid-Term Take-Home Examination

DUE JULY 26

(i.e. theory & method of social inquiry in education based on course texts, assigned readings & discussions).

60% Field Study or Research Essay

DUE AUGUST 16

(particular emphasis should be placed on demonstrating the rudiments of practical or critical inquiry for teaching via a community-oriented study or research essay).  
see Berlak & Berlak 6, 10, 11.

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#### Readings

The Rise of the Meritocracy. Michael Young. Penguin.  
Harmondsworth. 1961.

Dilemmas of Schooling (Teaching and Social Change).  
Ann & Harold Berlak. Methuen. New York. 1981.

assorted handouts

...And must not an animal be a lover of learning who determines what is or is not friendly to him by the test of knowledge and ignorance?  
Most assuredly.

And is not the love of learning the love of wisdom, which is philosophy?

They are the same, he replied.

And may we not say confidently of man also, that he who is likely to be gentle to his friends and acquaintances, must by nature be a lover of wisdom and knowledge?

That we may safely affirm.

Then he who is to be a really good and noble guardian of the State will require to unite in himself philosophy and spirit and swiftness and strength?

Undoubtedly.

Then we have found the desired natures; and now that we have found them, how are they to be reared and educated?

Plato  
The Republic

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EDUCATIONAL FOUNDATIONS DIVISION  
UNIVERSITY OF NEW BRUNSWICK

BASIC CONCEPTS IN EDUCATION

EDUC 3004

Historical, Philosophical and

E.C. BURT

Sociological Critique

M.W.F. - 14.30

The course is concerned with introducing and developing within students the conceptual and practical competencies of social and philosophical criticism. The course examines through critical modes basic and enduring problems of schooling, educational theory and practice in both Anglo-American and global or world contexts.

The course sees such problems as economy and schooling, management of knowledge and cultural transmission through curricula, classroom social structure, biography and self-reflection as determinants of school achievement and provision. Perspectives and traditions from history, sociology and philosophy provide the framework for guiding students' critical inquiry into these problems.

Students are expected to develop for themselves a systematic method of inquiry that allows them to dissect, describe and evaluate educational realities of self, classroom, school and social life that they have encountered or studied in their teacher training programs. To that end the course relies upon concepts basic to the disciplines of existential-phenomenology, critical and interpretive sociology and historical method that will enable the student to acquire a defensible pedagogical method of criticism in his/her examination of educational problems. Through the uses of criticism students will develop a personal, normative position with regard to the organization of teaching and schools. This suggests that by working through such a project students will be in a position to act reflectively with compassion and rational judgment toward problems they confront in everyday life as teachers and as citizens.

The course, then, proceeds along two parallel lines of inquiry. Early in the term students will internalize the elements of a working method of inquiry. This method will be practised and refined as we encounter problems cast up by the social sciences and philosophy. The second kind of inquiry, then, is a particular excursion into the terrain of existential-phenomenology, interpretive sociology, and history. Both these lines of inquiry continue throughout the course allowing students to critically examine and act upon issues in education cast up by history, philosophy, and sociology.

The course runs on the basis of lectures, seminar-format, presentations and readings. We will have speakers and resources from the outside to deepen some of our inquiry. Participation by all class members is a prerequisite to a successful course.



- 2 -

In every society....there are some persons with an unusual sensitivity to the sacred, an uncommon reflectiveness about the nature of the universe and the rules which govern their society. There is in every society a minority of persons who, more than the ordinary run of their fellow men, are inquiring, and desirous of being in frequent communion with symbols which are more general than the immediate concrete situations of everyday life and remote in their reference in both time and space. In this minority, there is a need to externalize this quest in oral and written discourse, in poetic or plastic expression, in historical reminiscence or writing, in ritual performance and acts of worship. This interior need to penetrate beyond the screen of immediate concrete experience marks the existence of the intellectuals in every society.

(Edward Shils, 1958)

Evaluation:

- |     |   |
|-----|---|
| 40% | 1. Participation throughout the term .            |
|     | 2. Mid-term take-home or essay exam. February 19. |
| 60% | 3. End of term essay or term paper. April 21.     |
|     | (format for term paper writing will follow)       |

Texts:

- Dewey, John    Experience and Education  
                   Collier-Macmillan. 1963
- Burton, Anthony    The Horn and the Beanstalk:  
                          Problems and Possibilities in Canadian Education.  
                          Holt, Rinehart, Winston, 1972.
- Greene, Maxine    Existential Encounters for Teachers.  
                          Random House 1967.



CURRICULUM STUDIES  
PERSPECTIVES ON HUMAN PRACTICE

EDCI 6104  
 Curriculum and Instruction Division

E.C. BURT  
 Tues. 5:00-8:00

STRUCTURE: A REVIEW

This course is structured to provide students, teachers, and administrators interested in program development-evaluation with opportunities for systematic inquiry into the range, depth, and function of curriculum literature, policy issues and alternative developments in curriculum theory. Course members will be exposed to and will practice through concrete precedents the tasks of curriculum development and evaluation work. It is important that members develop a vital historical sense of the emergence of the curriculum as a field of study. Furthermore, its latent possibilities as an inquiry community for educational and social reform will be stressed.

The course takes seriously the re-introduction of the idea of human practice as an organizing concept for both theoretical inquiry and for practical political conduct. Human practice as an idea can be taken as the notion that the heritage of our cultural, economic, and educational institutions is understood as the accumulated history of culturally-specific relations between fellow persons crystallized in memory over time. Persons are seen as acting towards, negotiating with, and opposing one another in a network of power, sentiment, and possibility. Ideas such as the school, knowledge, curriculum, evaluation, policy development, and so on can be accounted for collectively and situationally by the intentional consciousness of persons acting toward one another, grasping jointly-produced meanings, constrained by and transcending the weight of their respective horizons of tradition. Each of us, in setting, pursues his or her particular life project. Human practice or reflective practical conduct does not suggest that the social world is a more additive outcome of situational life or that it can be reduced to the intentional graspings of a few individuals but that all forms of knowing, acting, apprehending, sense-making and valuing that we do as teachers and as citizens are made possible and only constituted by the moral and political activities of classes and groups of men and women acting in concert or in fragments towards some notion of the good and realizable life. Of course, in different societies and different niches of a culture we can expect persons to hold to a different idea of their project. This diversity in interests and projects we know only too well from the conflicts within the educational community and the curriculum field in particular.

The idea of human practice understands 'human-ness' in both its particular and essential or universal qualities. What we find as universal interests are the material struggles for improvement and mastery of life conditions, the interests in understanding, and that of autonomy. These struggles or life pursuits, however formal or institutionalized they might be, are never detached from their grounds in our everyday world of needs, interests and concerns as intimate persons.



With this view we find that the living contours and experience of human practice, as world-building, connects the apparently sacred and profane realms of theory and practice. What's more these living contours are through and through moral and political relations. The argument, however, suggests that it is not only futile to separate these kinds of practices conceptually or in conduct, but that it is historically distorting of the development of global traditions of science in the West and East. Furthermore, to suggest, as does the narrow technical conception, that theory speaks not, is not mediated by, nor grounded by practical moral conduct is an ideological misrepresentation -- a stance, incidentally, the history of modern educational thought has all too uncritically practised. So, with other kinds of workers persons in the curriculum field are urged to reconsider their work as:

"a form of utopianism, a form of political and social philosophizing and theorising. If we recognize this, it may help us sort out our own thinking and perhaps increase our ability to communicate with one another." (MacDonald, 1975)

The course has proceeded, as you have discovered, and will continue along two parallel lines of inquiry. We look, along one of these lines, at more conventional ordinary language themes in curriculum development, evaluation, and theory. Discussions, readings, and presentations have reinforced this. Our second parallel engages in a more philosophical inquiry into the bases of human action, decision, and responsibility. This line commits us, as course members, to become self-reflective as teachers and citizens concerned with our own biographies, interests, and relations with others as these impinge on our work as curriculum people. The two lines of parallel inquiry are essentially mediated and drawn together by examining specific problems and selected issues in the field of curriculum studies. Resource persons, article handouts, and film are some of the means we have of connecting ourselves, as intimate persons, to the structure of the world we live in. At the same time, we reconnect two lines of questioning that are the axes of a human science. All of these activities, as three separate but interrelated tasks, are called for in a reconceptualized curriculum inquiry.

Even as program developers and evaluators we increase the possibilities of a community of practical-dialogue if we recognize the grounds of our social practices.

To this end we rely in the course on a range of teaching and learning strategies, resources, and instrumental content that each of us, as course members, will adopt from time to time in achieving the course objectives. I would expect that students, at times, will feel the discomfort of ambiguity as their traditional roles are deepened and reconsidered.

Is it because we are afraid to acknowledge that power makes up our center -- a power that necessarily comes up against the power of others; principals, parents, kids, board members, text writers. We are afraid, maybe even ashamed, to acknowledge that that which we are about as educators is politics: a struggle



to maintain, maybe even change through destruction and reconstruction, the world we make with others. If we acknowledge that we are political we necessarily risk defeat, or maybe the awareness that we are indeed doing someone else's thing and are alienated from ourselves. If we acknowledge that we are political we risk recognizing our importance and hearing ourselves as braying asses or clanking symbols. It is far easier or safer to proclaim the individual and to then fit ourselves into a prepared slot: buy someone else's package of objectives, materials, and bets; or put on someone else's alternative school. Then if we fail, it is their fault, not ours.

fr. "Poetry and Power: The Politics of Curriculum Development." (Huebner, 1975)



Innovations in Secondary Social Studies Curriculum

Ed. C.I. 462-463  
Department of Secondary Education

E.C. Burt  
N1-107  
Thursday 9:30-12:20

Structure:

These courses are structured to provide a deep historical understanding of recent and past developments in secondary social education. The accent throughout both courses is on a collaborative form of teaching and learning.

In the initial term students are involved in a review of selected social studies strands such as reconstructionism, community education, reflective-inquiry, disciplined-centred forms, and current designs of provincial social studies curricula. In parallel and concurrent with the historical review we actively explore the bases and possibility of a critical social studies form. Such an activity relies upon students providing personal knowledge and expression from their lifeworlds at the same time as we tap conceptual precedents, formal social studies projects and empirical knowledge of our society in order to synthesize a critical standard or 'ideal type' of citizenship education. Throughout this course we consciously attempt to 'situate' our 'C & I' and social studies languaging, our activities and our conclusions in an explicit social and historical setting.

The use of a 'critical type' enables the class, as participants in a collaborative way, to analytically question and probe the historical and pedagogical nature of their selected social studies traditions. Students are enabled to ask questions regarding the 'worthwhileness' of each tradition, its scope and effect as a set of educational practices (for secondary students), and its impact upon political and cultural relations in an intended community. Students will engage, in the first term, in gaining an analytic and historical knowledge of selected social studies traditions, a clarification and elaboration of their particular commitments to a social studies curriculum orientation, and the development of a (defensible) set of norms for practical conduct as a teacher and citizen in the world.

Course members will be concerned with developing skills in historical and conceptual analysis, modes of researching, and an ability to practice deliberative argument and persuasion. The critical social studies form,



- 2 -

generated by the class, acts as an historical reminder of the evolution of consciousness within our collective lives as teachers and learners. The critical form can act to remind us of our commitments as educators to the practice of responsibility and autonomy in our life and school communities. As well, it seeks to validate itself through a reflective scrutiny of our conceptual and practical activities as social studies teachers.

In the second term (463) the course typically 'invites' students to become adept at translating their preferred conceptions of the social studies into practice. This can involve taking the languages, practices and assumptions of their theorizing and analysis and making these an integral part of curriculum units, resource units, simulations and in-school observations/evaluations. It is important that students do not lose practical sight of the importance of incorporating their conceptualizations from the first term within the resources they develop in the second term. (Parts of these units will be micro-taught to the class.) Criteria of success in this respect rest with whether the remaining class members are 'moved' and can respond deliberatively and reflectively, as students, to the intended instructional outcomes. In other words can we discern changes in self-consciousness and conduct even amongst our own class members?

Students will strive to secure a pedagogical and practical correspondence with the traditions they debated, elaborated and justified throughout the first term's work. Practice teaching in social studies within the seminar sessions or within school classrooms is not to be taken as an afterthought but should be seen as one important means of validating their image of good social studies practice.

During the second term's work students continually recollect their indebtedness to the essential mediations with the notion of critical inquiry. The success of their projects relates to the success of their remembering. It is an obligation of this course that participants demonstrate or redeem their view of the good citizen through the preferred curriculum decisions and instructional strategies they choose when practising social studies. In this sense the class participants, as teachers, become committed to a notion of what is worthwhile striving for in their teaching, the content they may



- 3 -

transmit, and the view of the good life they hold for their students - as mediated through a particular social education perspective.

As for the career of our course it may be useful to draw a parallel with the Brazilian educator, Paulo Freire, who reminds us to embrace the notion of pedagogy as dialectical practice.

James MacDonald writes

"The concept of praxis is a valuable one, especially when used as Freire does to mean action with reflection, in distinction from either reflection without action (intellectualism) or action without reflection (activism). Thus, (social studies) curriculum development is seen as praxis or action with reflection."

(MacDonald, 1975)

Assignments: (see contract sheet for grading criteria)

- Term 1
- X<sub>1</sub> Small extra/intra class exercises
1. Oral Presentations of a Selected Tradition
  2. Critical Review of a Selected Tradition Due November 14.
  3. Personal Position or Social Studies Rationale Paper Due December 12.
- (463)
- Term 2
- X<sub>1</sub> Small extra/intra class exercises
1. Micro-Teaching Session with Alternative Approaches.
  2. Development of Comprehensive Curriculum Unit.
  3. Development of Resource Unit or Research/Book Review.

Course Schedule                      Ed. C.I. 462                      Sept. - December 1980

Sept. 18

Theme: Course Structure: Personal and Pedagogical Commitments

Topic 1 (Personal Backgrounds)                      Topic 2 Approaches to the  
Social Studies

Resources: Course outlines, rationale and group biographies



APPENDIX VI



A Schematic History of Conservative,  
Liberal and Radical Factions within Educational  
Progressivism 1930-1970

Any discussion of the structure and significance of progressivism and educational theory in North America of the period 1950-1980 must take account of its internal history. A fuller analysis might begin such a discussion by linking figures such as Dewey, Pierce, Beard, Veblen, pragmatist philosophy and experimentalism in science and social policy with the phases of liberal and monopoly capitalism that North American society passed through from 1870-1930.

In this Chapter I provide a profile of some of the major figures inside progressivism and how their philosophical, pedagogical, and political views were often sharply at odds with one another. As conservative, liberal, and radical factions within progressivism their structural expectations for societal reform differed substantially. But, pedagogically, conservative-liberal theorists and radical theorists, in the fifty year glimpse of progressivism that I provide, have shared a common ground of curricular and methodological prescriptions for school life. However, as this study argues, form and content go hand in hand in research discourse that organizes itself for radical praxis in school and society. Because form reciprocates with content it is important that I demarcate with some clarity the major intellectual and political schisms within progressivism from 1930-80. It is from an intellectual and political sociology of the range of normative positions taken, particularly by the radical progressives, that we can learn and appraise as reflective theorists what necessary organizational elements might be incorporated in our utopian projects of radical curriculum change.

Progressivism in its educational expressions is characterized by both its diversity and homogeneity of positions on political organization and methodological preparation respectively. The field in North America can be divided according to my research for this study, and by Bowers (1969), Cremin (1961), Williams (1961) and others into recognizable liberal-conservative factions, and radical Marxist and non-Marxist factions. If the reader accepts this distinction, for the period 1930-1980; (that is, the ascendancy and peaking of monopoly capitalism) then it is possible to identify three paradigmatic phases of progressivism within each faction. The liberal conservative faction from pre-1920 included such figures as John Dewey, William Kilpatrick, and Francis Parker who drew from the text 'Democracy and Education' for their exegetical inspiration. The period 1920-50 in the liberal-conservative



faction sees figures such as Harold Rugg, George Counts, and John Childs as pre-eminent in depression era progressivism - reinterpreting Dewey's pedagogy in more socially active terms.

The period 1950-1980 for liberal progressivism is best characterized by the work of men such as Donald Oliver, James Shaver, and A. Guy Larkins - as one instance of a liberal democratic framework.

Radical reconstructionists or the left progressives can be paradigmatically grouped in three parallel clusters for the period 1930-1980. The signs in educational theory that reflected a radicalization of Deweyan pragmatism and from which his influence was later removed were found in the work of George Counts, Theodore Brameld, Norman Wolfel, and Mordecai Grossman. The first paradigm of radicalization in progressivism coincided with the most severe years of the Depression, 1931-34. Counts was a transitional figure in terms of this paradigmatic classification since he steadily grew less radical. Finally, in the 1950's Counts had 'officially' abandoned progressivism for a more classical philosophical rationale. I would date the first sustained North American expression of radical progressivism from 1930-1950.

The second period, 1950-1965, of left progressivism and variants of socialism includes figures such as Sidney Hook, although not an educator, Theodore Brameld, George Axtelle, Bruce Raup, Kenneth Benne, William Stanley, and Herbert Marcuse. This group was a highly diverse collection of theorists whose views ranged from orthodox Marxist vanguardism, socialist reformist, left-leaning liberalism, and romantic naturalism. At that time each wanted schools either to promote socialist revolution or to repair democracy through adherence to pre-determined group norms. This cluster of theorists, bound in their commitment to the school as an agency of political indoctrination or of social repair, formed their common interest primarily in fighting an increasingly conservative rearguard action by other factions in the Progressive Education Association (P.E.A.) This ideological struggle continued until the 1947 breakthrough and capitulation of the association to the left progressives.

The third period of left progressivism that I consider can be demarcated covers the period 1965-1980. Figures in this period include Herbert Marcuse, the critical social theorist, Theodore Brameld once again, Issac Berkson, Harold Berlak, Ira Shor, groups such as Students for a Democratic Society (S.D.S. 1965), Quebec Teachers' Corporation (C.E.Q. 1975) and others in the United States and Canada. The figure



that bridges these political and educational paradigms for the left is Theodore Brameld whose thought matures and diachronically incorporates a number of 'progressive' positions for global, educational provision and socialist consciousness over a forty year period to the early 1970's. Brameld singularly demonstrates, of all the progressivist theorists of liberal and radical factions, a deepening radicalization and global socialist thrust in his political and educational strategies. Ultimately, Brameld was to drop the pragmatist legacy of John Dewey as an encumbrance in his (Brameld's) conceptualization of a socialist education. Brameld is the only figure who finally crystallizes the different factional strands of the progressive era by claiming that 'progressivism does not have a place for Marx but reconstructionism does.' (Brameld, 1957)

Clearly, the liberal-conservative progressives and the left reconstructionists have a common philosophical heritage in Dewey's pragmatism. The actual linkages with this philosophy are soon left behind, although this was not acknowledged in the 1930's, since pragmatism did not allow a platform for radical dissent and social criticism through institutionalized schooling. Yet the two factions do not co-exist for the same time periods either but rather overlap as periods of reaction and counter-reaction to one another. The history of science is replete with this pattern of lag and leap in formal knowledge diffusion and societal re-organization.

What must be argued, however, for the purposes of this study are two items as a result of this historical sketch. Firstly, Theodore Brameld does require redress in the history of educational thought as a sophisticated radical socialist educator. Brameld along with Sidney Hook, for a time Michael Harrington, and Herbert Marcuse firmly believed in the indispensability of Marxist analyses of the state, of political-revolutionary organization, of studies of alienation and consciousness for educational philosophy and projects of social reconstruction in the eras of monopoly and organized capitalism.

Brameld also viewed pragmatist philosophy as a philosophy of transition in that it acts as a symbolic bridge between structurally dissimilar eras of capitalism; that is, liberal entrepreneurial and organized capitalism. It acts as a particular world view that prepares a generation of workers for changes in world relations, and a shrinkage in social-psychological autonomy.

Secondly, this chapter has shown the inner complexities of progressivist history and implications for critical human practice in education. Anyone of these figures in this fifty year period we can learn historical lessons from



methodologically, politically, and philosophically in our roles as teachers, curriculum developers, and as theorists in our struggles toward autonomy/responsibility in economic, political, and educational relations. This study convenes, however, on a particular practical note that has to do with the idea and the received understanding of progressivist or liberal reform traditions. School life, curricular innovations, and teacher professional vocabularies of the 1960's, '70's, and '80's are particularly saturated with this legacy of liberal progressivist reform. It has become a pervasive technical ideology of convenience for school/curricula reforms and repressions of every political-cultural type. That is, reforms in schools that range from integrated days, open classrooms, community schooling, extreme individualization in subject electives, to mandatory core curricula are justified on the basis of a dimly-appreciated progressivist sentiment. The use of progressivist vocabulary has provided a convenient justifying ideology for a range of repressive pedagogical manoeuvres over the twenty year period, 1960-1980.

The use of dehistoricized remnants of progressivist sentiment and language allows closure of questions that would undermine the authoritarian organization of school life and curriculum decision-making. For this study, the received effects of liberal progressivist reform, as a materially consequential symbol system for school and curricular organization in late capitalist society is the central - most reality that needs to be unpacked ideologically, conceptually, and methodologically by the practical method of this study. I am drawn to this particular critical project because strategically, reformist speech, social relations, and practices in our institutions comprise much of the dense texture of everyday reality that teachers and curriculum theorists/developers must continually contend and live with.

In short, then, the study seeks not to provide an exhaustive review of progressivist and reconstructionist history but instead seeks to characterize the importance of its received legacy for current teacher education and curriculum practices. In other words, I situate the study in the here-and-now of received tradition and everyday school practices for those practices are what must first be recognized, then resisted, and finally transcended by teachers and other curriculum workers in the service of a global socialist transformation in social learning and political-economic relations. Acute, intellectual portraits of key progressivist and reconstructionist figures are important for the renewal and celebration of socialist historiography in North America. This study, as a praxis, is a kind of curriculum research that points to these allied possibilities for radical scholarship in educational thought. It does not accomplish them wholly in itself.



It is important in order to recover the vibrancy of progressivist educational theory and to determine its limits and possibilities as a philosophy in our time, that we recognize its child-centered faction as quite distinct from its social reconstructionist faction. These two factions grew more shrill in expression as the economic depression deepened (in North America) and the second world war took place. A series of conservative counter-reactions and retreats occurred in progressivism within both factions immediately prior to and in the post-war reconstruction period. The only consistent philosophical and political position throughout this 25 to 30 year 'half life' of progressivism is represented by Theodore Brameld. He steadily eroded the influence of Dewey and 'progressively' deepened the contribution of Marx to his social reconstructionist philosophy. The struggle for hegemony in the progressive education movement and the nature of what 'progressivism' would become was conducted across quite distinct ideological loci in North America during the period 1932-1947.

After the 1947 capitulation of the P.E.A. progressivism was transformed by liberal and conservative elements into a severely-instrumentalized, social engineering conception of reconstructionism. Life-adjustment education, and group-normed curricula occupied much of the left-liberal progressivists for the second half of the decade 1950-1960. By the late 1950's the conservative counter-reaction popularized by such figures as Arthur Bestor, Robert Hutchins, and Mortimer Smith and the nationalist fear brought on by the Soviet space achievements (Sputnik era) sealed any mainstream educational expression or public receptivity for radical reconstructionism.

The vocabulary of Deweyan experimentalism was to live on in the national curriculum projects and regional program innovations of the military-industrial, and social-industrial complexes (O'Connor, 1973) of late capitalist society. The values clarification, public issues, and social inquiry curricula of the period 1965-1980 are exemplars of these neo-progressivist, neo-conservative residues. The power and politics of educational sloganeering has been a real force, according to educational historians (Karier, Violas, Spring, 1973; Katz, 1971; Feinberg, 1975). Such 'cultural systems' (Apter in Geertz, 1973) are seen as sophisticated measures for capital retrenchment and extension, and for the manipulation of consciousness and public social interests. Progressivist thought as an array of ideological, symbolic contents that have been strategic for the state in their mass motive-forming power seem to have virtually dissipated in the present era. This time of retrenchment, deindustrialization, and de-skilling of masses of technical and professional workers now begins to draw upon a different educational cosmology in order to justify and distribute student achievement, stratification, and future vocational expectations.













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